REPORT OF

[illegible]NTH

ANNIVERSARY MEETING

OF THE

American Christian Missionary Society.

Held at Cincinnati, October 23, 24, 25, 1866.

CINCINNATI:
PUBLISHED BY H. S. BOSWORTH.
1866.

OFFICERS AND MANAGERS.

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D. S[illegible]RNET.

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OFFICERS:

John Shackleford, Corresponding Secretary
H. S. Bosworth, Jacob Burnet, } Recording Secretaries.
W. S. Dickinson, Treasurer.
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PR[illegible]S.

THE AMERICAN CH[illegible]STIA[illegible]NARY SOCIETY held its eighteenth annual me[illegible]ting [illegible]ristian Chapel on Sixth Street, in Cincinnati, beginni[illegible] session at 2 P. M., on Tuesday, the 23rd day of Octobe[illegible]. 1866.

Elder, ISAAC ERRETT, the first Vice President, took the chair. The meeting was opened by reading the 4th Chapter of 2nd Corinthians, by the presiding officer, by singing the 1272d hymn, and prayer by Br. John Smith.

The names of members and delegates were then enrolled as follows.

OHIO.—Isaac Errett, Cleveland; A. D. Fillmore, Cincinnati; F. W. Green, Newburg; J. B. Knowles, Susan H. Knowles, T. M. Knowles, Painesville, O.; J. F. Rowe, Akron; Mary Pursell, California; J. P. Robinson, Mrs. J. P. Robinson, B. A. Hinsdale, W. J. Ford, R. R. Sloan, Cleveland; Mrs. Cassad, Bellefontaine; O. C. Atwater, Mantua; J. H. Ferguson, Barnesville; T. D. Garvin, A. C. Diball, Mrs. A. E. Strickle, Wilmington; Mrs. Maria Bickham, Dayton; A. J. Wilmarth, Sarah E. Wilmarth, Athens; Andrew Donogh, Martha E. Donogh, Harrison; L. R. Norton, Mrs. L. R. Norton, Mt. Vernon; W. M. Hellings, Middleburg; C. H. Gould, W. S. Dickinson, M. H. Slosson, B. W. Wasson, W. T. Moore, Dr. E. Williams, Jas. Magill, Geo. Trowbridge, Geo. W. Bishop, R. M. Bishop, Cincinnati; Chas. D. Hurlbutt, Delaware; Harmon Austin, Warren; Elder Shaw, Harrison.

KENTUCKY.—John Rogers, Julia Rogers, Carlisle; Robert Graham, Joseph Wasson, Mrs. Ann E. Wasson, Lexington; Wm. Pinkerton, Cynthiana; David Walk, Paris; Mrs. Josie M. Walk, Paris; Dr. John Shackleford, H. B. Taylor, John Shackleford, Maysville; Geo. W. Williams, Paris; E. Y. Pin-

kerton, John [illegible] J. G. Allen, John Marrs; [illegible] arner, Mrs. Warner, Lexington; [illegible] W. H. Lape, Newport; W. B[illegible] gton; Elder John Smith, George[illegible]n; [illegible]iffe, Benjamin Couchman, Wi[illegible]es; [illegible]. D. Pickett, Delegates from Ken[illegible]ward Allen, South Elkhorn; C. H. Dutc[illegible] Enos Myall, David Longnecker, Mayslick.

INDIANA.—H. Lane, M[illegible] L. Lane, Bainbridge; H. T. Buff, Franklin; H. H. Blac[illegible]. M. M. B. Goodwin, Mary A. Tilford, Indianapolis; W. W. Thatcher, Fairview; Charles P. Evans, Connersville; Elijah Goodwin, George Campbell, John B. New, A. R. Benton, J. M. Tilford, C. G. Bartholomew, H. St. John Van Dake, Delegates from Indiana State Society; D. H. Gary, Mrs. D. H. Gary, Edinburg.

NEW YORK.—W. A. Belding, Mrs. W. A. Belding, Troy; Miss Asenath Sherman, Pittstown; Mrs. Leonard Haskins, Battenville; W. T. Horner, Buffalo.

WEST VIRGINIA.—Albert Allen, George Clendenen, W. K. Pendleton, Mrs. W. K. Pendleton, Miss Julia Richardson, Bethany; A. E. Myens, West Liberty.

PENNSYLVANIA.—N. A. Walker, Dr. H. Gerould, Corry; O. A. Bartholomew, Philadelphia.

ILLINOIS.—W. S. Pickrell, Mrs. W. S. Pickrell, Mechanicsville; Enos Campbell, John Taffe, Jacksonville.

MICHIGAN.—A. I. Hobbs, Miss M. A. Hobbs, Miss Campbell, Mrs. R. Hobbs, Detroit; Wm. Anderson, Paw Paw.

IOWA.—James Challen, Davenport; William Sweeney, La Clair.

NEBRASKA TERRITORY.—D. R. Dungan, Plattsmouth.

NOVA SCOTIA.—Wm. S. Patterson, Milton.

MARYLAND.—D. S. Burnet, Baltimore.

KANSAS.—Calvin Reasoner, Leavenworth.

TENNESSEE.—John A. Sidener, Columbia.

GEORGIA.—J. S. Lamar, Mrs. Helen Atkins.

ALABAMA.—Br. Neely.

On motio[illegible] committees were appoi[illegible]

On Order of B[illegible] Challen and Calvin Reaso[illegible]

On Nomi[illegible] O. H. Gould, W. B. Mookl[illegible]

On motion, [illegible]e called for, but none being in re[illegible] announced to the Society the death [illegible] Alexander Campbell, and moved that a c[illegible]inted to report resolutions expressive of t[illegible]e senti[illegible]t the Society upon that event. The motion was [illegible]ously carried, and the Chair appointed Dr. J. P. Robison, W. K. Pendleton, R. M. Bishop, J. S. Lamar and D. P. Henderson.

During an interval in which no business appeared to be ready for the meeting, remarks were made by Br. W. A Belding, of Troy, New York, Br. Lamar, of Georgia, and Br. Henderson, and on motion of Br. Henderson, while a hymn was sung, the congregation welcomed with the right hand of fellowship, Brs. Lamar and Neely, from Georgia and Alabama.

The Committee on the Order of Business then made the following partial report, which was adopted and the Committee continued.

REPORT.

1st. Enrollment of names and receipt of contributions.
2nd. Prayer meeting from 6½ to 7½.
3rd. Annual Address by Br. Isaac Errett.
Wednesday.—1st. Social worship from 8 to 9 A. M.
2nd. Enrollment of members and contributions.
3rd. Reports from other societies.
4th. Report of the Board of Managers.
5th. Address by Br. J. S. Lamar at 11 A. M.
6th. In the afternoon—Reports of Committees.
7th. Report of Trustees of Hymn Book.
8th. Miscellaneous Business.
9th. Social meeting from 6½ to 7½.
10th. At 7½ Address by President W. K. Pendleton.

Short voluntary addresses being called for, remarks were made by Brs. J. Harrison Jones, J. P. Robison, L. L. Pinkerton, Thomas Munnell, D. P. Henderson. Their remarks bear-

ing mainly u[illegible] ow existing
in the South[illegible] lief.

On motio[illegible] referred to a com-
mittee of fi[illegible] norrow. The
chair appoint[illegible] P. Robison,
D. P. Henders[illegible]

On motion o[illegible]

Resolved, That [illegible] extended to all
brethren present w[illegible] represented here.
to take part in our del[illegible]

The chair thereupon [illegible] on Br. Patterson, of New Brunswick, who briefly ad[illegible] the meeting.

Tuesday Evening.—A large audience assembled, and the presiding officer, Isaac Errett, delivered an address of very great interest.

WEDNESDAY MORNING, Dec. 24.

A social prayer meeting was held from 8 A. M. to 9, which was presided over by Br. George Campbell.

At 9 o'clock, the Society was called to order, and the minutes of yesterday afternoon were read and approved.

The report from the Indiana State Missionary Society was then read.

INDIANAPOLIS, Oct. 19th, 1866.

The Indiana Christian Missionary Society to the American Christian Missionary Society, Greeting.

We have just closed one of our pleasant, and as we hope, useful anniversaries. During the past year, the blessing of God has attended the labors of our Missionaries and Evangelists; large accessions have been gained to the army of the followers of the Lord Jesus Christ, the number of whom we are unable to state.

We send this with one hundred dollars, to be applied to the Jamaica Mission, by our beloved brethren,

'ELIJAH GOODWIN,
O. A. BURGESS,
GEO. CAMPBELL,
JOHN B. NEW,
A. R. BENTON,
J. M. TILFORD,
} Elders.

C. G. BARTHOLOMEW,
H. ST. JOHN VAN DAKE,
} Messengers.

Guided b[illegible] and [illegible]e of
the broth[illegible] ete success.

[illegible]etary.

A repo[illegible] iety was
read.

[illegible], 1866.

To the A. C. [illegible] hio.—

Dearly Belo[illegible] nce with instructions from the [illegible] ary Society, assembled in Convention [illegible] ug. 30th, 1866, this communication is a[illegible]ress[illegible]

We are engaged in a co[illegible]use. In sacred union with the same Lord, sharing i[illegible] the[illegible]nefits of the same sacrifice, animated by the same Holy Spirit, we rejoice together in the fellowship of Christ, and work together for the salvation of souls.

The brotherhood of the State of New York are under lasting obligations to you for what has been done to establish the cause in the city of Troy.

Br. Belding, with characteristic energy and perseverance, is now soliciting funds to erect a house of worship in the city of Troy. He meets with encouragement, and we confidently hope that if he is sustained there a few months longer, a meeting-house will be completed and paid for, and the primitive gospel will be firmly established in that city.

Ours is indeed an *Empire* State, but our brethren within it are few. The demands upon us are great and our means are small. Waning churches are calling upon us for help, and we are invited to several new places to possess the land.

The brethren assembled at our recent Convention gave substantial proof of their earnestness in the work by pledging $1000 in addition to all other pledges to send laborers into the field. This special fund must be applied to the special purpose for which it was given, so that it does not increase our ability to aid the Troy mission.

We are aware that in the South and elsewhere, immense fields are inviting you to the soul-harvest, and that your treasury is not overflowing. But if, with the other claims upon you and with the means at your disposal, you can afford to add enough to the funds raised by the generous brethren in Troy, to continue the mission until the house is completed, the money will be well invested and the benefits of the means already expended will be permanently secured.

We trust [illegible] all be able
to return [illegible] expend
in plant[illegible] with a church
establis[illegible] necting link
betwee[illegible] in Christ
in New [illegible] of immense
value to [illegible]

We rej[illegible] sympathize
with you [illegible] for his blessing
in the past and f[illegible] his continued
favor, we toil on w[illegible] ining hope.

May your enco[illegible] multiplied and your
labors be abundant[illegible]

Yours in hope of [illegible]mmortality,

W. L. [illegible] Cor. Sec. N. Y. C. M. S.

Br. Munnell, Corresponding Secretary of the Kentucky State Society, made a verbal statement of the operations of that Society for the past year, which, not having been received in written form in time for insertion here, is omitted. The labor and results for last year were given as less than usual, but preparations have been made for a vigorous prosecution of evangelical work in the State with a promise of much success for the coming year.

Br. Robison also read a report from the Ohio State Missionary Society, of which the following is a summary.

"Our work has never been purely Missionary. Among the reasons for this the prominent ones are the fewness of our preachers and the consequent calls upon us for labor among congregations comparatively strong. To separate these items of labor from the general work in every case, and still present a faithful report, has been impossible. We have done so when we could, but generally could not do better than report all labor done by those *in our* employ, *outside their regular appointments*, and credit the churches with that they paid. We are seeking every year a nearer approach to our legitimate field, the 'weak and the destitute.' This, of course, causes the real success of any one year when compared with the preceding, to appear in an unfavorable light. This is especially true of *this* report, from which, so far as we could consistently with fidelity, we have precluded all that was not strictly Missionary in its character. The year's work and its results are presented in the following

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Counties e... 10
Eva...re... 87
time,) ...2883
Evangelist... ...3335
do ... 831
do ... 262
Preachers bro...

We have paid the in... ..... 560 88
We have paid orders drawn 8,546 39
We have (including surplus ... easuries on hand) 4,163 09

Br. Reasoner also rea... a re... from Kansas State Missionary Society as follows:

REPORT OF KANSAS C. M. S. TO THE A. C. M. S.

During the past year from three to five evangelists have been laborng in this field, viz., Brs. Brown, Patterson, Gans, Butler and Brockman. They have been remunerated for the time spent in actual service at the rate of one thousand per year, one-third of which has been paid by the American Christian Missionary Society.

The evangelical labors of the brethren have been attended with as good results this year as could be reasonably expected, some 390 accessions being reported, and chiefly by immersion. The expense of this mission to the American Christian Missionary Society has been very small, not exceeding six hundred dollars.

We hereby request the continual co-operation of the American Christian Missionary Society. We feel that the cause in this State has always been dependent on your patronage, and to you we mainly ascribe what has been achieved thus far. We now have some sixty small churches and some thirty-five hundred members. If the American Christian Missionary Society had accomplished nothing in any other quarter, the results of missionary labor in Kansas for the last ten years, and in Nebraska for the past three years, would amply vindicate her *usefulness* and *necessity*.

The work performed is one which multiplies itself spontaneously in the ever increasing tide of western civilization. Taking into view the growing importance of the West; its rapid progress in population; and the ample results attending

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inde[illegible]

[illegible]portance of
the wo[illegible] where we
do not [illegible]d sustain-
ing edüc[illegible] moulding
the unde[illegible]s wake up to
the vital [illegible] beyond us
forever.

We must work [illegible] he night cometh. God holds us res[illegible] of all that he has given us. Let us so a[illegible]y say "Well done, good and faithful servant."

After remarks from Br. [illegible]. Pinkerton upon the tenor of the last report, the report of the Board of Managers was read by the Corresponding Secretary as follows:

REPORT OF THE BOARD OF MANAGERS.

Dear Brethren: We accept as a privilege the task of retrospecting the fields of labor on which the Missionaries of our Society have earnestly and faithfully contended for the faith, and of at least partially reviewing the work which has been accomplished in favor of Christianity.

With sorrow we record that the hand of death has, since our last Anniversary, removed from our midst the venerable and beloved President of our Society, who for so many years participated in our councils and deliberations, and so largely contributed by his advice and admonitions to the cause of Missions. "He was great in goodness, good in greatness, but the crown of his greatness was his goodness."

While we are assured that much good has been expected, through the proclamation of the Gospel in various parts of our common country, we feel that yet greater good ought to have been done, yet greater triumphs ought to have been achieved in building up the fallen fortunes of the lost and ruined sons and daughters of Adam.

As a Christian people, we are numerous, influential and liberal. Our Schools, Colleges, Academies and Universities, are monuments of our liberality and proclaim that we are persistently and in fact in favor of the education of man. Still attempt to vail it as we may, we have not yet come up to the full measure of our ability in disseminating the pure Gospel

[illegible] systemat[illegible] prospere[illegible] en[illegible] oughly s[illegible] of Missions [illegible] fully controv[illegible] has not yet bee[illegible] our vast resources ha[illegible] read of the Gospel [illegible] r lands.

If our ex[illegible] the present year than usual, th[illegible] of our earnest efforts to enlarge [illegible] s Kingdom; and if our treasury is at thi[illegible] this has been done that our devoted Missio[illegible] e enabled to continue at work in their respectiv[illegible] labor, hoping as we have ever done, that a just and libera[illegible] Brotherhood would second us in all of our praiseworthy endeavors to publish the truth and to redeem a fallen race from the dominion of sin. Year by year we have difficulties to contend against in the accomplishment of the purposes of our Society, prominent among them that the ground on which we make our collections has been occupied by our State agents; also the impossibility of securing the services of local agents. These matters ought to be gravely considered by our Society, and if possible, obviated. Our thanks, however, are due to Brs. John Shackleford and O. A. Burgess for the lively interest they have taken in Missions, and for the material aid they have rendered the Board.

Inasmuch as the annual report of the Board of the American Christian Missionary Society, gives only a small amount of the work accomplished by us as a religious body, we would respectfully request the State Societies to furnish annually a full account of the evangelical labors performed in their respective States that they may be incorporated in the general report of the American Christian Missionary Society, thus showing the results of our combined efforts in the various missionary fields occupied by us.

HOME FIELDS.

New York, Pennsylvania, Ohio, Indiana, Michigan, Tennessee, Kansas, Nebraska, California, with the addition of Georgia, during the present year, comprise our home fields. All of these have been faithfully cultivated by our missionaries so

[illegible] yield: [illegible] the [illegible]ties oc- [illegible]f Kansas [illegible]e to [illegible]n us [illegible]Our Mis- [illegible]y, taking into c[illegible]es. The brethre[illegible]g fund. Perhaps [illegible]ises at this time gre[illegible] California, the truth ha[illegible]ainst fearful odds through the [illegible]rts of Br. Graham. One congregation [illegible]en organized in the city of San Francisco, and [illegible]antly established there. That this congregation [illegible]ancy may become a real and an acknowledged po[illegible]d in San Francisco and vicinity, the fostering care of our Society ought still to be continued, and inasmuch as our beloved Br. Graham has seen fit to remove thence to a new field of labor, it is important to return to California a brother every way qualified to proclaim the truth and defend it against the attacks of the enemy. The thanks of this Society are due to Br. Graham for his generous donation to the brethren in San Francisco, just before leaving California of $500 in gold out of his own salary, for the purpose of purchasing a lot on which to erect a house of worship. Our mission in Georgia has been quite successful. Our Missionary there has been actively at work since last March, and his labors have resulted in great good. Many new fields are opening up in various parts of our country. The Macedonian cry is reaching us from Colorado, West Virginia, and Minnesota, especially however from the South. It would seem that in certain localities in the South the harvest is ripe for the sickle.

FREEDMEN.

The labors of our Missionary to the freedmen have been almost exclusively confined to Nashville and vicinity. One congregation has been organized in the precincts of the City, and quite a number of additions have been obtained. The condition of the freedmen calls for assistance, and all Christians are agreed that they should receive such aid as will prepare them for the duties and responsibilities of this life and for the honors of the world to come.

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The result of t
during the past nine
is co-workers
resented in the following view.

	Feb.	Sept.	increase.
Number of pupils in Sunday Sc	149	368	219
Number of pupils in attendance	101	244	143
Number of teachers	13	31	19
Number of churches	15	16	1
Number of membership	427	643	216

At our last anniversary $22,00 were pledged to the Jamaica Mission. Based in our confidence in these pledges Br. Beardslee was returned to Jamaica. Some of these pledges have been promptly redeemed, others we regret to say have not been redeemed. Yet we confidently hope that the friends of missions, and of our Master will forthwith make such arrangements as will secure to us the funds so much needed.

Cheering news, we are happy to report in regard to the accessions gained, through the united efforts of our missionaries during the past year; being 1667.

Cash, $10000,00; Pledges, $3,000,00; Total, $13,000,00.

On motion of Br. Shackleford, so much of the report as refers to Foreign Missions, was referred to a committee of three.

The Chair appointed James Challen, John Shackleford, and J. S. Sweeney.

On motion, a committee of five was appointed to consider and report upon so much of the Report of the Board as relates to Home fields.

The Chair appointed Robert Graham, R. R. Sloan, Calvin Reasoner, J. B. Bowman, and A. R. Benton.

At 11 o'clock, an address was delivered by Br. J. S. Lamar,

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presen[illegible]

To the Am[illegible]ety.

DEAR B[illegible] publication and management [illegible]Book beg leave to report.

1st. The sale of the [illegible]ed the expectations of its most sanguine frien[illegible]sold, up to date, being 26,240. This, with the many flattering commendations of the Book by our most eminent men, (and in fact by our brethren generally) inspires us with confidence that we have a Book equal if not superior to any published.

2nd. We have paid for stereotype plates, books, insurance and necessary expense of the editing committee, $1,637.98 and haye received on copy rights, $1755,22

So far we are unable to pay over any funds for Missionary purposes. We have endeavored to keep in view the object of Br. Campbell, which was not to tax the brethren generally for the purpose of endowing the Missionary Society but to secure one Psalmody of such a character as would be adopted by our brotherhood generally, and to furnish this at the lowest *possible rates.* To do this we put a moderate copyright on the book and, consequently, notwithstanding the large sale, the amount received from the publisher has only about repaid the original outlay. As intimated in our last report, we expect to publish a pulpit edition so soon as sufficient funds are realized to justify the undertaking. All of which is respectfully submitted.

R. M. BISHOP,
W. H. LAPE,
C. H. GOULD,
O. A. BURGESS,
J. B. BOWMAN.
} Trustees.

A motion was made by Br. Walker that a committee of three be appointed to report on the subject of Sunday Schools.

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Adjourn[illegible] mee[illegible]

WEDNESDAY EVEN[illegible] Convention met as per adjournment to l[illegible] [illegible] of Br. W. K. Pendleton which was read to [illegible]arge and in[illegible]ested audience. After the close of the Address, a resolution requesting a copy for publication by the Soci[illegible]y passed unanimously. The address was followed by several stirring appeals and pledges of money for the ensuing year amounting to six thousand dollars.

THURSDAY MORNING, Dec. 25th.

A social meeting was held from 8 to 9 A. M., led by Br. A. E. Myers.

At 9 o'clock, the Society was called to order, and the minutes of the last session read and approved.

The report of the Committee on Home Missions was read by Br. Benton as follows:

The Committee to whom was referred that part of the report of the Board of Managers relating to Home Missions would respectfully submit the following:

1st. After careful inquiry your Committee find that two Evangelists are greatly needed in Maine, and one in Massachusetts; and furthermore that the brethren in those states, are ready to furnish the compensation to the Evangelists who may be sent them by this Society.

We recommend therefore that the Board endeavor to secure the services of three evangelists suitable for this inviting field.

2nd. Your Committee had also under consideration the Mission in Troy, New York, and find that if the same as fur-

[illegible] labor [illegible] est[illegible] ported [illegible]

3rd. It [illegible] expended [illegible] results tha[illegible]

We have [illegible] of Evangelist[illegible] where they lab[illegible]r, [illegible] additional Mission[illegible] Alaska.

In the State of [illegible] needed, and it is prob[illegible] will be needed from this Society.

4th. In view of the success hith[illegible] attending the Mission in San Francisco, California, your C[illegible]mittee earnestly recommend that a suitable man be selected as soon as practicable to labor in that city, and that the same amount, as appropriated last year, be continued for the year to come, in the confident expectation that no further assistance will be needed from this Society.

5th. With respect to the necessity of the Southern field, your Committee have been able to obtain no satisfactory information except in regard to Georgia. We find that portions of that State are greatly in want of men; that other portions lack men and money. We therefore recommend that Rev. P. F. Lamar be continued as a Missionary, and that one more be employed, if practicable, for that State.

In this connection it is also proper to state that in the opinion of your Committee the Mission begun among the Freedmen should be continued, and that such further appropriations for missionary labor among that people be made, as the funds of the Society will justify.

All of which is respectfully submitted.

R. GRAHAM,
J. B. BOWMAN,
A. R. BENTON,
R. R. SLOAN,
C. S. REASONER.

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[illegible] r Campbell,

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resoluti[illegible]

Resol[illegible] nder Campbell, we have lost [illegible] oughly given through all his long and even[illegible] pagation of Christianity as it was ordained b[illegible] Jesus Christ, and preached unto the world by his own apos[illegible]s.

Resolved, That in hi[illegible] we had one to preside over us, to whom the word of the Lord was the end of all controversy.

Resolved, That in his death we have lost the man of the age, the man we loved and revered, the man whose example we will strive to imitate as he followed Christ.

Resolved, That though dead, he yet speaks through his words, exhorting us to bear worthily the responsibility of perpetuating this Institution, and the labors of love that grow out of a preached Gospel, that brings salvation. And this we will do, *God helping us.*

The Committee on Nominations made the following report for officers and managers for the ensuing year:

President.—ISAAC ERRETT.

Vice-Presidents.—R. M. BISHOP, JOHN SMITH, J. M. HENRY, GEORGE CAMPBELL, JAMES CHALLEN, JOHN T. JONES, THOMAS M. ALLEN, ROBT. MILLIGAN, JOSEPH WASSON, D. S. BURNETT, BENJAMIN FRANKLIN, S. E. SHEPARD, A. S. HAYDEN, WM. K. PENDLETON, J. H. JONES, A. RAINES, W. T. HORNER, ELIJAH GOODWIN, GEORGE WILLIAMS, C. M. PHILLIPS.

Managers.—WILLIAM BAXTER, CHARLES D. HURLBUTT, JAMES MAGILL, D. P. HENDERSON, C. H. GOULD, B. W. WASSON, P. B

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It was reso

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dent, (Br. W. K.

unanimously elect

Br. Errett, in a graceful speech, t ked the Convention for the honor shown him, but courteo declined accepting the position for reasons briefly stated.

Br. D. S. Burnet was then chosen President and was conducted to the chair by Brs. Errett and Robison; accepting the office and its duties, in a few extemporaneous remarks uttered with feeling and taste.

The hours for business having expired, the further consideration of this report was postponed until the afternoon session.

At 11 o'clock, Br. B. A. Hinsdale, of Cleveland, addressed the Convention, at the conclusion of which, on motion of W. T. Moore, he was requested to prepare a copy thereof for the Society for publication.

Adjourned till 2 o'clock P. M.

THURSDAY EVENING, 2 o'clock P. M.—The Society was called to order, and after the usual religious exercises, the consideration of the report of the Nominating Committee was resumed.

On motion, the name of Dr. L. L. Pinkerton was substituted among the Vice Presidents in place of that of D. S. Burnet, and the nommations for Vice-Presidents confirmed.

So much of the report as contained the nominations for managers was referred back to the Committee for further con-

[illegible] report, which
was am[illegible] place of John B.
Bowman, and th[illegible]r of the report of
the Committee was th[illegible] as amended is, as printed
on the 2d page of thes[illegible]nutes.

On motion,

Resolved, That the thanks of this Convention be tendered to the following railroad and steamboat companies, for their liberality in granting half-fare tickets to delegates attending this Convention:

Cincinnati, Hamilton and Dayton Railroad; Dayton and Michigan Railroad; Cincinnati, Richmond and Chicago Railroad; Cincinnati and Indianapolis Junction Railroad; Central Ohio Railroad; Pittsburg, Columbus and Cleveland Railroad; Little Miami, Columbus and Xenia Railroad; Xenia and Dayton Railroad; Chicago and Great Eastern Railroad; Kentucky Central Railroad; Indianapolis and Cincinnati Railroad; Marietta and Cincinnati Railroad; Cleveland, Columbus and Cincinnati Railroad; U. S. Mail, Cincinnati and Louisville Packet Company; Madison Packet Company; Cincinnati and Maysville Packet Co.; Portsmouth and Cincinnati Packet Co.

On motion of Br. John Shackleford, the following preamble and resolution were adopted.

Whereas, Br. Wm. C. Rogers, the energetic Secretary of this Society, accepted the important trust of Corresponding

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motion, he was requested

the Christian Review and Christia dard.

On motion of L. L. Pinkerton,

Resolved, That this Convention recommend to the Board of Managers the procurement of the aid of Elder John Smith as solicitor for this Society for the State of Kentucky at all such times as may suit his convenience. Passed unanimously.

Brs. J. B. Knowles and W. S. Patterson made interesting statements of the condition, numbers and extent of our churches and brethren in the region extending from Massachusetts to New Brunswick and Nova Scotia, and very earnestly plead for measures to extend the work in the East.

The minutes of this session were then read by the Secretary and approved when the Convention adjourned to meet at 7½ o'clock, to hear an address by Br. Enos Campbell.

JACOB BURNET, Recording Secretary.

P. Adair,	
W. Dinsmore,	
A. Fisher,	
Dr. Menifee,	
J. M. Dallis,	
F. J. Turedan	
W. F. Burnaw,	1 00
H. H. Porter,	1 00
Thos. Dinsmore,	1 00
Mary Munger,	3 00
Mrs. Still,	1 25
Waller Small,	1 00
Ben Jameson,	1 00
W. P. Layne,	1 00
Mrs. Wear,	1 00
Mrs. A. Merrier,	1 00
J. O. B. McDougle,	1 00
L. S. M. McDougle,	1 00
Mollie Gilpin,	1 00
W. A. P. Larty,	1 00
J. E. McCarty,	1 00
P. M. Wills,	1 00
J. C. Wills,	00
M. R. Burgess,	5 00
C. B. Anderso ,	2 00
W. A. Howe,	2 00
Lou Holton,	5 00
Thos. Neal,	1 00
Mrs. Chiles,	1 00
Mrs. M. Walker,	1 00
J. N. Hayden,	5 00
G. T. Ry n,	10 00
J. B. Grubbs,	20 00
W. W. Mosely,	5 00
H. Orndorf,	15 00
R. D. Dawson,	15 00
Mrs. Owens,	5 00
Williams & Bro.,	5 00
B. Chastine,	1 00
P. Coffman,	1 00
G. T. Ryan,	1 00
Mrs. Hacket,	1 00
J. L. Williams,	2 00
Lucy Grubbs,	1 00
Mrs. Hughes,	2 00

Sallie Faq	00
Thos. Jack	00
J. H. Lee,	50
Anga Remyin	00
M. M. Davis,	00
W. T. Ellis,	1 00
R. C Houn,	1 00
W. Collins,	1 00
Mrs. Smith,	2 00
J. Roberts,	1 00
R. Robertson,	1 00
B. C. Ashley,	5 00
Mrs. R. W. Robinson,	5 00
W. Craig,	1 00
J. W. Hawkins,	5 00
Maggie Keene,	1 00
Nancy Summers,	1 00
"W. F."	1 00
R. Gordon,	1 00
M. Nelson,	1 00
Fred. Hoover,	2 00
Chenger,	
M. Riley,	1 00
Mrs. M. Murphy,	1 00
Mrs. J. Wear,	1 00
Joshua Crawford,	1 00
Joseph Davis,	1 00
E. Westerfield,	1 00
M. Ray,	1 00
James Hinchman,	2 00
B. Daubinspeck,	1 00
W. C. Austin,	1 00
Thomas McConnell,	1 00
E. D. McConnell,	5 00
Emily Daubinspeck,	1 00
Mg't Daubenspeck,	1 00
A. I. Hobbs,	25 00
Thomas Merideth,	5 00
R. Fouts,	5 00
J. W. Darrow,	10 00
G. A. Dickson,	5 00
Mrs. A. Herman,	25 00
E. M. Smith,	1 00
A. C. Dodd,	1 00
Wm. Applegate,	5 00
R. Y. Dodd,	1 00
Barnett Bashore,	5 00
R. Vanderveort,	5 00
E. W. Marsh,	5 00

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M. McFarland,	2 00
Ambrose Huffman,	5 00
L. Curtis,	1 00
Geo. W. Trobridge,	50 00
Dr. E. Williams,	25 00
James Leslie,	5 00
B. W. Wasson,	25 00
James Magill,	20 00
H. S. Bosworth,	100 00
J. H. McCulloch,	50 00
J. T. Snodgrass,	5 00
Mary Hill,	1 00
P. Killian,	1 00
J. Lare,	3 00
S. Sabagter,	1 00
J. L. Magill,	1 00
M. J. Wright,	1 00
F. Chase,	1 00
J. F. Wright,	3 00
H. Magill,	1 00
William Williams,	1 00
S. S. Mathews,	10 00
Henry Errett,	5 00
J. Hoover,	5 00
D. W. Chase,	5 00
Mrs. Eli Miller,	3 00
J. Officer,	5 00
E. J. Chase,	2 00
Wm. Errett,	5 00
R. R. Sloan,	5 00
Mrs. J. E. Sloan,	5 00
D. R. Whitcomb,	5 00
A. Castle,	1 00
H. Hester,	3 00
J. C. Speats,	1 00
A. Pow,	10 00
J. Traine,	10 00
J. B. Slaughter,	5 00
J. S. Cartpenter,	10 00
J. M. Bryant,	20 00
John Terry,	1 00
J. Q. A. Oder,	5 00
Robert S. Keene,	20 00
H. S. Buckner,	5 00
J. J. Check,	5 00
J. Torbit,	5 00
Chas. Tilden,	5 00
J. M. Luck,	5 00
B. S. Wilder,	5 00

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n P. Farris,	1 00
Sarah Dake,	1 00
N. Scott,	1 00
Campbell,	1 50
S. Pickrell,	5 00
J. W. Judah,	10 00
W. S. Green,	5 00
E. R. C.,	5 00
A. W.,	5 00
W. H.,	2 00
G. W. C.,	5 00
J. H. S.,	5 00
N. S. R.,	1 00
L. W.,	2 00
Mrs. M. A. Major,	5 00
J. L. Rice,	5 00
John Foster,	5 00
Thomas West,	1 75
Mr. Myres,	2 00
Dr. M.,	1 00
Dr. Keller,	1 00
J. C. Dennis,	2 00
Harry Beard,	1 00
O. Mason,	5 00
R. H. Moss,	1 00
Wm. Major,	5 00
E. D. Anderson,	5 00
B. F. Hays,	1 00
J. K.,	1 00
W. B. Walls,	2 50
Jas. E. Jessup,	20 00
John Stokes,	10 00
E. H. Hopper,	5 00
R. Durrett,	5 00
Dr. S. Gish,	5 00
B. S. Campbell,	5 00
Knight,	1 00
J. H Lawson,	3 00
Jas. Campbell,	1 00
H. Coleman,	1 00
Mrs. Davenport,	2 00
Sarah Watson,	1 00
Wm. Tait,	6 00
Isaiah Cornelius,	22 00
J. C. Irwin,	18 50
Joseph H. Carr,	2 00
J. R. Goff,	1 00
Julia A. Hinkley,	2 00
C. M. Eaton,	5 00
Kate G. Patterson,	10 00
S. S. Reol,	3 00
J. H. Bauserman,	30 00
Joseph King,	25 00
Noah Spears,	100 00
Mary J. Kanner,	5 00
A. W. S.,	5 00
Mrs. R. Hawley,	10 00
O. Campbell,	5 00
Mrs. Noah Spears,	50 00

Wm.
E. B.
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John L.
J. S. Mo
Wm. Kin
J. B. Walla
W. W. Gill,
W. B. Emm
W. R Estell,
S. Barkley,
W. W. Lowe,
S. D. Willis,
S. Goodwin,
Wm. Prewitt,
John A. Dean.
S. B. Ridgeway,
S. Coleman,
J. Metlann,
C. Prewitt,

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Church at Ravenna, O.	$47 82	Church at Bedford O	25
" at Mechanicsburg, Ill.	7 00	" at Solon O	00
" at Jacksonville Ill	40 00	" at Stow O	75
" at Decatur Ill	8 00	" Painsville O	05
" at Lafayette Ind	43 00	" at Chardon O	17 00
" at Greensburg Ind	37 00	" at Collamer O	6 20
" at Tallulah Ill	23 50	" at East Cleveland O	22 70
" at Atlanta Ill	8 50	" at Newburg O	29 85
" at Sweetwater Ill	10 00	" at Manchester Summit Co O	48 25
" at Bloomington Ill	26 50	" at Akron O	27 83
" at Eureka Ill	41 00	" at Hiram O	52 73
" at Dayton O	23 50	" at Mantua O	13 00
" at Fulton O	3 00	" at Warren O	51 00
" at Glasgow Ky	32 25	" at Ashland O	17 60
" at Cave Run Ky	5 00	" Washington Ill	7 00
" at New Albany Ind	8 50	" at Lincoln Ill	21 66
" at Bethany Va	54 00	" at Indianapolis Ind	88 00
" at New Lisbon O	15 00	" at Anderson Ind	2 50
" at New Castle Pa	15 00	" at Carthage O	20 50
" at Stanford Ky	32 95	" at Terre Haute Ind	50 00
" at New Liberty Ky	23 75	" at Johnstown Pa	11 25
" at Ghent Ky	3 00	" at Bethel Pa	7 50
" at Harrodsburg Ky	10 25	" at Braddock's Fields Pa	20 00
" at Danville Ky	28 85	" at Givens Ky	21 35
" at Indian Creek Ky	16 25	" at New Antioch	80 00
" at Petersburg Ky	40 00	" at Allegheny City Pa	57 42
" at Pomfrey N Y	8 25	" Springfield Ill	6 00
" at Niantic Ill	5 00	" at West Cleveland O	60 85 Christian Sunday School N. Y. 100 00

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erton's report of labors among the freedmen of Kentuck[illegible] in too late to be embodied in the Secretary's repor[illegible] in support of the mission he received from

Brothers Phillips, New Castle	$350 00
Church at Akron, Ohio	38 00
Church at Indianapoils, Indiana	102 09
Arthur White	1 00
	493 00

In aid of the Church at Lexington, Ky., for repairing house,

Arthur White, Akron, Ohio	$ 1 00
Hugh Lee, Paris, Kentucky	2 00
E. Spalding, Wayland, Illinois	1 00
Mrs. H. North,	5 00
J. H. Jones, East Cleveland	22 00
A. M. Atkinson and wife, Kokomo, Iowa,	2 00
A. B. Walker and wife, Kokomo, Iowa	2 00
Thomas J. Erge	1 00
Abel Lodge	1 00
B. Pritchard	1 00
Geo. W. Baxter	1 00
William Baxter	1 00
	40 00

These sums are not included in the Treasurer's account.

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Orders.....

Cincinnati, Oct. 23,

TREASURE

Dr.

To balance on hand from last report,	$ 2	
To Receipts for the year.....	10,00 8	
Am't overdrawn and due Treasurer,	200 00	10,4 44

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By disbursements.....	10,495 44

GEO. W. BISHOP,
Treasurer.

AUDITOR'S REPORT.

I hereby certify that I have examined the accounts of the Recording Secretary and Treasurer, and find them correct.

GEO. W. TROWBRIDGE,
Auditor.

Cincinnati, Oct 23, 1866.

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[illegible] -men, who, to-day, are in vain begging for it.
[illegible] ast, West—the isles of the sea and the con-
tinents beyond the sea—everywhere, the door is open and there is none to enter. The red arm of war has broken down ancient barriers, but it has also revealed dark and mournful and wide-spread desolations. We gave our millions of treasure to send "brazen-booted warriors,"—the missionaries of vengeance —to achieve the one: shall we give nothing to send the gentle messengers, shod with the preparation of the gospel of peace, to enlighten, cheer, and restore the other? Can it be that, in this enlightened Christian land, the freedom of the body is dearer to us than the redemption of the soul? That we will tax ourselves nigh to bankruptcy for political liberty, and refuse even a niggardly pittance for the disenthrallment of the immortal spirit from the bondage of sin!

There are some things in the present condition of our Society, which, I confess, are somewhat discouraging. It can not be denied, that we have not grown in power and means of

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and has charged us with the commission, to go in
world and preach the Gospel to every creature, can not a
don a cause like this, if those to whom it is committed are true and faithful to the work which alone he has given them to do. The promises of God are without repentance; but the conditions of his blessing are also superior to compromise If we would enjoy the one, we must also conform to the other. Failure, if failure there be, is the fault of the members—not of the Head.

When Moses had successfully brought the Israelites out from the bondage of Egypt, and conducted them safely across the wilderness of Kadesh Barnea, which lay immediately on the southern border of the promised land, the Lord spake unto him and said, "Send thou men that they may search the land of Canaan, which I gave unto the children of Israel."

Accordingly, Moses sent them—twelve men—one from each

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not to falter in the breach, they turned with
desperation upon them and cried, "Stone them
stones." And for this the anger of the Lord was kindled against them, and he turned them back from Kadesh, from the very border of the land of promise and of rest, to which with mighty signs and wonders and with an outstretched arm he had brought them, and compelled them to wander in affliction and fear for thirty-eight dreary years longer in the wilderness. And because they would not go forward, and with faithful hearts, throw themselves fearlessly upon the sustaining arm of Jehovah, he sware in his wrath that not one of the dastards should ever enter the promised land. Their carcases fell in the wilderness, and shameful oblivion rests upon their names forever.

These things happened unto them as examples, and they are written for our admonition, upon whom the ends of the ages have come. (1st Corinthians, x. 2). We have come, as

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[illegible] this [illegible] or craven cowardice, we are [illegible] ret[illegible]ving for new leaders, and preparing [illegible] ope[illegible]ds of Gospel conflict and victory [illegible] and c[illegible]. Brethren, with the [illegible] stret[illegible]s [illegible]becomes us to [illegible] If we mi[illegible] [illegible] for us to ad[illegible] [illegible]

One says, "[illegible] Fathers of this [illegible] ties. We are bun[illegible] It would be a sufficie[illegible] proceeds upon an assumption, wh[illegible] we have labored most to resis[illegible]—that is, t[illegible] human opinions, in matters of religious faith a[illegible] It has been our boast that "We call no man master. [illegible] the law and to the testimony" has been the motto of all our discussions. From the mail-clad giant with his club of logic, to the light Parthian archer, with his winged arrows of rhetoric this has been the rule of the combat. But now that we are turning against ourselves, we throw away the time honored motto and appeal to the authority of venerated names! Is it from the lack of arguments? Do we find that the rule of controversy which has served us so well in our contests with superstition and error, crosses our path, when we undertake to withstand the church in her efforts to carry out the wide significance of the command, "Go ye into all the world and preach the Gospel to every creature." Surely blindness, in part, at least, has happened to these opponents, when they thus resort to the rusty arsenals of repudiated weapons, for the implements of their warfare. But they make the appeal,

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nembered that in his early writings, he was en-
incessantly in the fiercest and closest conflicts
the various forms of sectarianism, which surrounded
him, and which as organizations, both in their theory and their practice, he was deeply convinced, were injurious to the highest interests of the church, and incumbrances upon the primitive power of the Gospel. As such he attacked them. "Their missionary *plans*" was but one feature of many, and this, as a *plan*, not as a legitimate *purpose*, he criticized, with a moderation and caution, however, which showed that he desired to touch it but gently. His arrows were directed against the "*scheme*." "Our objections to the missionary plan," says he, "originated from the conviction that it is unauthorized in the New Testament: and that, in many instances, it is a system of iniquitous peculation and speculation, I feel perfectly able to maintain. . . . Not questioning the piety and philanthropy of many of the originators and present abettors of the missionary plan, we must say that the present

[illegible] means, [illegible] and every [illegible] means empl[illegible] he, and this [illegible] sectarian missi[illegible] Christianity of th[illegible] consequence, as th[illegible]ar [illegible] most part, require to be conver[illegible]d to the Ch[illegible] New Testament."

This is the author's own explanation of the motives [illegible] opposition as expressed on the earliest pages of the Christian Baptist itself, and I need not pause to show how utterly irrelevant it is, to the uses for which it is now sought to be employed. The fact is, his heart was too full of the benevolent and saving power of the Gospel, to allow him to impose any trammels upon any legitimate means which the liberality and the wisdom of the church might devise for its universal proclamation. When this Society was first formed, he was made its President, and in this relation he continued, by the partiality of its members and with his own consent, till he was called to join the congregation of the first-born in Heaven. From the first, he threw his mighty influence in its favor. During the earlier months of 1849, in the autumn of which year it was organized, he gave his pen and the pages of the Harbinger liberally to prepare the way for its adoption. He

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so various, and so extensive in our own land of Bibles,
tracts, and churches—we have at last extended our vision
over other lands and nations and have felt the claims as of
those of the King of saints and of nations upon us, to institute
and establish missions, domestic and foreign. It is the glory,
and I trust it will long be regarded as the glory of the first
convention ever assembled of our brethren, that there and
then they unanimously resolved, in the name of the Lord, to
institute, to organize, and put into operation, a Society for
spreading salvation and civilization over all lands, as far as the
Lord will give them the means and the opportunity.

It were easy to multiply pages like these, but we will not
do so. These will suffice to satisfy the candid inquirer, that
the great Christian life of Alexander Campbell presents no
such monstrous contradiction, as a life-long consecration of

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ways in the flowery pampas of the balmy South.
setting sun, the far West, the wild prairies and the still wild
men that inhabit them. Search out the land of figs and dates; the land of vines and olives. Tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away. Go to those who water their steeds in the Rhine: to those who drink from the Seine, or those who bathe in the Nile and the Niger, the sacred Ganges, Indus, Brahmaputra, the Irawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility." Grand words like these, from a great, godly heart like Walter Scott's, are enough. They swell the voice of authority to a volume that fills the listening ear of reverence. We can not, we will not hear the discordant croakings, which rise to jar upon its harmony. All along our pathway, these and other heroic men

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hat do you make of it? Is every thing
l, therefore wrong? Is everything, for
ch there is no special precept in the Scriptures, therefore
and necessarily unscriptural? Is it not evident that we use
this expression, "not scriptural," in three widely different
senses? We sometimes use it positively as equivalent to
anti-scriptural, or literally forbidden; sometimes indefinitely
in the sense of *not positively and expressly* commanded,—
and yet again, inferentially to mean *not in harmony with the
spirit and tenor of Scripture*. Now I need not tell the logi-
cian, that he must make his election in the beginning of the
argument, which of these meanings he takes. We can not
allow him to take one in one premise and another in another,
to suit the emergencies of the case. Does he say that our
Missionary Society is *anti Scriptural*, that is, especially for-
bidden in the Scriptures?—then we challenge him to the
proof. Show us the passage and demonstrate its applicability,

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But some one will ask, Do you inte sc
ite canon of the Reformation? Is it possible, that a
which has been an admitted criterion with us for so long, and has served us so well in so many contests with the traditions of sectarianism, is now to be set aside and declared to be erroneous? By no means. We adopt the rule with all our heart, and rely upon it, in good measure, in our argument in justification of our movement in the missionary organization. What we wish to do in the outset is, to strip the rule of the false interpretation that has been put upon it, by those that pervert it to the hindrance of the Gospel. Be it remembered, then, that we are indebted for this much cherished critical canon to the acute, logical, and scholarly mind of the much revered Thomas Campbell. It was first announced by him in the celebrated "Declaration and Address," which he issued in 1809. What did he mean by it? This we will best gather

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member should subscribe a certain specified sum accord-

ing to ability, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, whilst it was also further provided, that "whatever the friends of the institution might please to contribute to aid in the support of ministers who might be sent forth by the Society to preach at considerable distances, should be gratefully received and acknowledged as a donation to its funds."

Here, then, is an organization, avowedly not a Church, consisting of members by subscription, having an Executive Board, a Secretary and a Treasurer, sending out ministers to preach a pure Gospel, and receiving contributions to aid them, from any friends who might be generous enough to donate them. In fact, a Missionary Society organized to do, what no Missionary Society then in existence did, that is, to preach a

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mon," or "rules for the constr[illegible]
church, save what is expressly enjoined[illegible]
our Lord Jesus Christ and his Apostles, either in[illegible]xp[illegible]
terms or by approved precedent." On this interpretation[illegible]
the canon there is no division among us. It is only when half-learning, subsidized, we fear, in some cases, by the selfish spirit of covetousness, or the divisive schemes of local ambition, ingeniously attempts to pervert it to the hindrance of a free proclamation of the Gospel, that we find it necessary to recur to the lights of history in vindication of its original and legitimate meaning. Not only do the public acts of these pure and primitive fathers of the Reformation teach us how they understood this canon, but in express words they provide for the case which is now before us. They say, "With respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time and manner of performance, if such there be, no human authority has power to interfere in order to supply the deficiency by

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...and to every creature; that we demand
...thus saith the Lord in express precept or by approved
...cedent," for every feature in our church constitution and
management, that we impose as of divine obligation;—and
yet in circumstantials, necessary to carry out the divine com-
mands, which are, nevertheless, not prescribed in the Scrip-
tures, we fall back upon the combined wisdom and piety of
the church, and adopt by general consent, a human expedient.
We repudiate conventions for the formation of creeds, and yet
form societies for the translation, publication and circulation
of the Bible. We allow no man, nor organization of men, to
dictate to us a constitution of a church, and yet we consult
architects and employ mechanics to build us a house to
worship in. We refuse all human legislation in determining
the laws of church discipline and the terms of communion,
and yet we fix the times of our meetings, arrange the order
of proceeding and adopt a form of dismissing from and re-

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the Gentiles:—"
whatever things are
ever things are pure,
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be any praise, think on these things."

Still we may be asked, is it not wrong to do
inferentially unscriptural,—that is, contrary to the ma
tenor and spirit of the Scriptures? Certainly, I think so, and this brings us to examine the reasonableness of the opposition which has been raised against us from this position. Is the organzation of the American Christian Missionary Society contrary to the spirit and tenor of the Scriptures? It is sometimes affirmed to be so upon the charge, that it is an organization, extra of and different from the church, for the purpose of doing that which it is the special and exclusive prerogative of the church to do. To weigh this objection fairly it will be necessary to clear away a manifest obscurity which is thrown upon it by the ambiguous and confused sense in which the word church is used. The original word *ekklesia* means simply an assembly, whether organized or not, called together for any purpose, whether profane or sacred. It is

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...ord is made to embrace all
...n a given district or province, as the
...Thessalonians. (1 Thess. i: 1). Again it is lim-
...to the representative officers, as (Matt. xviii: 17). And frequently the Scriptures generalize the term to its widest comprehension and employ it for the universal body of professing Christians, who in every age, living or dead, and throughout the whole earth, hold Christ as the head. "And he, Christ, is the head of the body, the church." (Col. i: 18). "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. v: 23.) Paul delights in the conception of this grand unity. The *ecclesia pressa* or *militans*, and the *ecclesia triumphans*, the church militant, and the church triumphant, are to him one. He saw the whole body under the one glorious head,—"God having made known to him and to us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together

[illegible]

We fear that [illegible] is too little realiz[illegible] Their ideas of the c[illegible] of the church, circle t[illegible] congregation. The *kin*[illegible] commensurate with the *people* of [illegible] co-operative as well as of its free individual e[illegible] wide as the Commission—"Go ye into all the world and [illegible] the gospel to every creature." There were Christians before there was an organized church. We do not become Christians by being organized into a congregation, with elders and deacons. We may be disciples and members of the body of Christ, and even called a church before we are organized with the Scriptural officers whom I have named. Paul and Barnabas are said to have "ordained them elders in every church, (Acts xiv: 23); that is, in every congregation of Christians that they found in the cities which they visited, in the mission on which they were sent by the church at Antioch. The disciples of Christ will talk together about him as they walk by the way, and they will come together by the divine attraction of the Head even where there are no Elders to regulate them; and on the other hand, "where even two or three are met

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…risian heart, fostered and
…su…d in its wide discussions into the
…ns of the kingdom of darkness, by the fixed
…d supporting power of the local churches. Thus the progressing power of the church universal is in its liberty—in its wide privilege and duty of *going* and *preaching*. In its sense of universal brotherhood under Christ, and obligation of divine charity toward all men, it breaks over the bounds of local organizations, and feels out with heart of fellowship for every child of God, and throws its arms of mercy around every wandering alien that is yet a stranger to the covenant of promise. These local organizations are means to ends, but not the only means, nor equally designed for all ends. As they do not comprehend the full idea of the church universal, so they can not individually do its work. They stand to the kingdom of God somewhat as the States of the American Union do to the United States. There are spheres of duty, into which they can not expand themselves without co-oper-

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The kingdom of God is primaril
of the Christian life within precedes its a
without. This power of the kingdom in the hea
the organizations which it finds, or without them, acco
to circumstances. Paul generally goes forth in the freedom of his commission as an Apostle; but once we find him taking orders, with Barnabas, from the church at Antioch. His example is instructive. It shows us at once the government of a particular church, and the freedom of a citizen of the Universal Kingdom. They are but parts of a mighty system, for the conversion and sanctification of a world lying under the Wicked One. What a local church can not, by herself, do toward this work, but which, nevertheless, is laid upon the church Universal, as a duty that may not be neglected, she must enter into co-operation to perform. And if the local churches, as organizations, can not or will not do it, then the individual member, in his freedom as a citizen of the Kingdom, and under his own conscientious conviction of duty toward the great head of the church must push out the power that has been given him in search of other channels and co-operations,

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…te? By churches,—upon the basis of rela-
…erical strength, or that of the money contributed?
…the Scriptures prescribe the rule in the case? We can not say so. The only precedents we have in the Scriptures seem to favor the selection and appointment of special messengers, for all co operative work among the disciples. Thus Paul and Barnabas were specially separated; the charity of the church at Corinth was sent by a chosen messenger; and when questions concerning circumcision troubled the church at Antioch, Paul and Barnabas and certain other of them, were sent up to Jerusalem about it. When the decision was made, it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, to bear their letter. The men they sent were chief men, but as in all the other cases, not Elders. The idea of church co-operation through a convention of Elders, as such, has, then, no express precedent for it in the Scriptures, and as a *scheme*, rests upon the same footing of human expediency, that this Missionary Society does.

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tion in which our missionary laborers shall go? He can do so by first putting his hands into his pocket and contributing the means by which alone we can send him. If he demands to say with us, *where* he shall go, we demand that he shall provide with us, the *means* by which he shall go. The terms of this co-operation are made so low, that none need be precluded. *One* dollar makes a member, and the constitution makes no difference in the vote of a member who pays only *one* dollar, and that of a life Director who pays *one hundred* dollars, or *one thousand* dollars. Who then can fairly object to the Society on this ground! The obligation of its formation is *one*:—"Go ye into all the world and preach the gospel to every creature"; the means by which this may be successfully done, is money. The essential thing in all is *money*. The practical method of raising this is, the criterion of the Society. This is the practical concern of all our wisdom. This organization does not create any new duty. It only proposes to

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…act. They violate no Christian principle or precept. They are simply promises to pay, in installments, so much to this glorious work. Their advantages as a system, are many; chiefly, it is a successful way of raising money—proved to be so by the experience, we may say, of ages;—it establishes a basis of operations that is permanent and reliable. We have always pledges in advance, that stand like so much fixed capital to warrant us in laying out our year's work with wisdom, and entering upon it with confidence, and it economizes labor. If I can get a man to promise me twenty dollars a year for five years by visiting him once, it is surely better than to visit him periodically for five years in succession! But our time does not allow us to pursue these practical views of our system further. It is a duty, not a pleasure, thus to defend our work from attacks made by those of our own household. A few words will suffice for those who love missions—many words, for those who do not, were an idle waste of our energies.

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this Society now needs, and this
President and Board, whom we ought to app
us. With this understanding let them accept the appointment,
or let them decline, not the honor, but the responsibility. Let
us say to them, "The business of this Society is a most definite
work. It is to raise in the next twelve months $50,000. We
lay upon you the responsibility of raising it. Will you accept
it? If you say yes, we shall expect you to do it." Let us
banish this idea of honorary office at once,—and make office
and responsibilty synonyms.—Let no man say, "I have the
honor to be President of the A. C. M. S., the American, Chris-
tian Missionary Society, but let him rather say, I am responsi-
ble for the success of this greatest work of the people of God
in all these United States of American—and let all the rest of
his fellow-servants cry *amen*, and then we may hope to succeed.
Who among us will look at this great change of this great
people, and in the love and in the fear of God, say, "Give it to
us. We will accept and do it." Show us the men and let us
give the work to them, and God will crown it with his blessing.

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begin to flow together, first a rill—then a
rivulet—anon a river—swollen into glorious unity and surging with majestic swell, onward to the call of the eternal ocean. The rill is sparkling and bright—the rivulet fresh and strong—but the river is the voice of many torrents—all gathering and concentrating and moving to swell the music and the might of the shoreless sea. It is meetings like these that give us this mighty sense of our unity, and inspires us with the true grandure of our mission as the church of the living God. It is here that we are made to feel that we are members of the cougregation, the innumerable congregation of the first-born, whose names are enrolled in heaven. Let us swell the gatherings then, from year to year, —put our hearts closer to the great heart of the Church Universal, and bring them to beat more and more in unison with the will and the word of the King eternal, immortal and invisible, to whom be honor and glory forever. (1 Tim. i: 17.)

REPORT OF PROCEEDINGS

OF THE

EIGHTEENTH

ANNIVERSARY MEETING

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Held at Cincinnati, October 23, 24, 25, 1866.

CINCINNATI:
PUBLISHED BY H. S. BOSWORTH.
1866.

OFFICERS AND MANAGERS.

PRESIDENT:

D. S. BURNET.

VICE PRESIDENTS:

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JOHN SMITH,
JAMES CHALLEN,
THOMAS M. ALLEN,
JOSEPH WASSON,
S. E. SHEPARD,
WM. K. PENDLETON,
A. RAINES,
ELIJAH GOODWIN,
L. L. PINKERTON;

J. M. HENRY,
GEORGE CAMPBELL,
JOHN T. JONES,
ROBERT MILLIGAN,
BENJAMIN FRANKLIN,
A. S. HAYDEN,
J. H. JONES,
W. T. HORNER,
GEORGE WILLIAMS,
C. M. PHILLIPS,

MANAGERS:

WILLIAM BAXTER,
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DR. E. WILLIAMS,
O. A. BURGESS,
WILLIAM A. LAPE,
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C. L. LOOS,

CHARLES D. HURLBUTT,
D. P. HENDERSON,
B. W. WASSON,
WM. B. MOOKLAR,
W. C. ROGERS,
ROBERT GRAHAM,
J. S. SWEENEY,
JAMES LESLIE,
JAMES M. ALLEN,
J. F. DAVIS,
AMOS TOOKER,
W. T. MOORE.

OFFICERS:

JOHN SHACKLEFORD, Corresponding Secretary
H. S. BOSWORTH,)
JACOB BURNET,) Recording Secretaries.
W. S. DICKINSON, Treasurer.
GEORGE W. TROWBRIDGE, Auditor.

PROCEEDINGS.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY held its eighteenth annual meeting in the Christian Chapel on Sixth Street, in Cincinnati, beginning its session at 2 P. M., on Tuesday, the 23rd day of October, A. D. 1866.

Elder, ISAAC ERRETT, the first Vice President, took the chair. The meeting was opened by reading the 4th Chaper of 2nd Corinthians, by the presiding officer, by singing the 1272d hymn, and prayer by Br. John Smith.

The names of members and delegates were then enrolled as follows:

OHIO. - Isaac Errett, Cleveland; A. D. Fillmore, Cincinnati; F. W. Green, Newburg; J. B. Knowles, Susan H. Knowles, T. M. Knowles, Painesville, O.; J. F. Rowe, Akron; Mary Pursell, California; J. P. Robinson, Mrs. J. P. Robinson, B. A. Hinsdale, W. J. Ford, R. R. Sloan, Cleveland; Mrs. Cassad, Bellefontaine; O. C. Atwater, Mantua; J. H. Ferguson, Barnesville; T. D. Garvin, A. C. Diball, Mrs. A. E. Strickle, Wilmington; Mrs. Maria Bickham, Dayton; A. J. Wilmarth, Sarah E. Wilmarth, Athens; Andrew Donogh, Martha E. Donogh, Harrison; L. R. Norton, Mrs. L. R. Norton, Mt. Vernon; W. M. Hellings, Middleburg; C. H. Gould, W. S. Dickinson, M. H. Slosson, B. W. Wasson, W. T. Moore, Dr. E. Williams, Jas. Magill, Geo. Trowbridge, Geo. W. Bishop, R. M. Bishop, Cincinnati; Chas.D. Hurlbutt, Delaware; Harmon Austin, Warren; Elder Shaw, Harrison.

KENTUCKY. - John Rogers, Julia Rogers, Carlisle; Robert Graham, Joseph Wasson, Mrs. Ann E. Wasson, Lexington; Wm. Pinkerton, Cynthiana; David Walk, Paris; Mrs. Josie M. Walk, Paris; Dr. John Shackleford, H. B. Taylor, John Shackleford, Maysville; Geo. W. Williams, Paris; E. Y. Pinkerton, John B. Bowman, Dr. L. L. Pinkerton, J. G. Allen, John Marrs, Jas. W. Sullivan, H. C. Warner, Mrs. Warner, Lexington; D. P. Henderson, Louisville; W. H. Lape, Newport; W. B. Mooklar, G. Fisher, Covington; Elder John Smith, Georgetown; J. W. Harding, Dr. J. M. Riffe, Benjamin Couchman, Winchester; Thomas Munnell, J. D. Pickett, Delegates from Kentucky State Society: Edward Allen, South Elkhorn; C. H. Dutcher, Bradfordsville; Enos Myall, David Longnecker, Mayslick.

INDIANA. - H. Lane, Mrs. A. L. Lane, Bainbridge; H. T. Buff, Franklin; H. H. Black, Mrs. M. M. B. Goodwin, Mary A. Tilford, Indianapolis; W. W. Thatcher, Fairview; Charles P. Evans, Connersville; Elijah Goodwin, George Campbell, John B. New, A. R. Benton, J. M. Tilford, C. G. Bartholomew, H. St. John Van Dake, Delegates from Indiana State Society; D. H. Gary, Mrs. D. H. Gary, Edinburg.

NEW YORK. - W. A. Belding, Mrs. W. A. Belding, Troy; Miss Asenath Sherman, Pittstown; Mrs. Leonard Haskins, Battenville; W. T. Horner, Buffalo.

WEST VIRGINIA. - Albert Allen, George Clendenen, W. K. Pendleton, Mrs. W. K. Pendleton, Miss Julia Richardson, Bethany, A. E. Myens, West Liberty.

PENNSYLVANIA. - N. A. Walker, Dr. H. Gerould, Corry; O. A. Bartholomew, Philadelphia.

ILLINOIS. - W. S. Pickrell, Mrs. W. S. Pickrell, Mechanicsville; Enos Campbell, John Taffe, Jacksonville.

MICHIGAN. - A. I. Hobbs, Miss M. A. Hobbs, Miss Campbell, Mrs. R. Hobbs, Detroit; Wm. Anderson, Paw Paw.

IOWA. - James Challen, Davenport; William Sweeney, La Clair.

NEBRASKA TERRITORY. - D. R. Dungan, Plattsmouth.

NOVA SCOTIA. - Wm. S. Patterson, Milton.

MARYLAND. - D. S. Burnet, Baltimore.

KANSAS. - Calvin Reasoner, Leavenworth.

TENNESSEE. - John A. Sidener, Columbia.

GEORGIA. - J. S. Lamar, Mrs. Helen Atkins.

ALABAMA. - Br. Neely.

On motion of Br. W. T. Moore, the following committees were appointed by the Chair.

On Order of Business. - W. T. Moore, James Challen and Calvin Reasoner.

On Nomination of Officers. - J. P. Robison, C. H. Gould, W. B. Mooklar, O. A. Burgess and Albert Allen.

On motion, reports from other societies were called for, but none being in readiness, Br. J. P. Robison announced to the Society the death of our late President, Alexander Campbell, and moved that a committee be appointed to report resolutions expressive of the sentiments of the Society upon that event. The motion was unanimously carried, and the Chair appointed Dr. J. P. Robison, W. K. Pendleton, R. M. Bishop, J. S. Lamar and D. P. Henderson.

During an interval in which no business appeared to be ready for the meeting remarks were made by Br. W. A. Belding, of Troy, New York, Br. Lamar, of Georgia, and Br. Henderson, and on motion of Br. Henderson, while a hymn was sung, the congregation welcomed with the right hand of fellowship, Brs. Lamar and Neely, from Georgia and Alabama.

The Committee on the Order of Business then made the following partial report, which was adopted and the Committee continued.

REPORT.

1st. Enrollment of names and receipt of contributions.
2nd. Prayer meeting from 6½ to 7½.
3rd. Annual Address by Br. Isaac Errett.
Wednesday. - 1st. Social worship from 8 to 9 A. M.
2nd. Enrollment of members and contributions.
3rd. Reports from other societies.
4th. Report of the Board of Managers.
5th. Address by Br. J. S. Lamar at 11 A. M.
6th. In the afternoon - Reports of Committees.
7th. Report of Trustees of Hymn Book.
8th. Miscellaneous Business.
9th. Social meeting from 6½ to 7½.
10th. At 7½ Address by President W. K. Pendleton.

Short voluntary addresses being called for, remarks were made by Brs. J. Harrison Jones, J. P. Robison, L. L. Pinkerton, Thomas Munnell, D. P. Henderson. Their remarks bearing mainly upon the subject of the destitution now existing in the South, and the measures necessary for its relief.

On motion of Br. Moore the subject was referred to a committee of five, with instruction to report to-morrow. The chair appointed W. K. Pendleton, W. T. Moore, J. P. Robison, D. P. Henderson, O. A. Burgess.

On motion of Br. Bishop, it was

Resolved, That a cordial invitation be extended to all brethren present with us from regions not represented here, to take part in our deliberations.

The chair thereupon called on Br. Patterson, of New Brunswick, who briefly addressed the meeting.

Tuesday Evening. - A large audience assembled, and the presiding officer, Isaac Errett, delivered an address of very great interest.

WEDNESDAY MORNING, Dec. 24.

A social prayer meeting was held from 8 A. M. to 9, which was presided over by Br. George Campbell.

At 9 o'clock, the Society was called to order, and the minutes of yesterday afternoon were read and approved.

The report from the Indiana State Missionary Society was then read.

INDIANAPOLIS, Oct. 19th, 1866.

The Indiana Christian Missionary Society to the American Christian Missionary Society, Greeting.

We have just closed one of our pleasant, and as we hope, useful anniversaries. During the past year, the blessing of God has attended the labors of our Missionaries and Evangelists; large accessions have been gained to the army of the followers of the Lord Jesus Christ, the number of whom we are unable to state.

We send this with one hundred dollars, to be applied to the Jamaica Mission, by our beloved brethren,

ELIJAH GOODWIN,)
O. A. BURGESS,)
GEO. CAMPBELL,)
JOHN B. NEW,) Elders.
A. R. BENTON,)
J. M. TILFORD,)
C. G. BARTHOLOMEW,)
H. ST. JOHN VAN DAKE,) Messengers.

Guided by the Divine Spirit, may your efforts, and those of the brotherhood at large, be crowned with complete success.

In behalf of the Society,
JOHN M. BRAMWELL, Recording Secretary.

A report from the New York State Missionary Society was read.

W. RUPERT, VT., Sept. 13th, 1866.

To the A. C. M. Society, meeting at Cincinnati, Ohio. -

Dearly Beloved in the Lord: In accordance with instructions from the New York Christian Missionary Society, assembled in Convention at Brewerton, N. Y., Aug. 30th, 1866, this communication is addressed to you.

We are engaged in a common cause. In sacred union with the same Lord, sharing in the benefits of the same sacrifice, animated by the same Holy Spirit, we rejoice together in the fellowship of Christ, and work together for the salvation of souls.

The brotherhood of the State of New York are under lasting obligations to you for what has been done to establish the cause in the city of Troy.

Br. Belding, with characteristic energy and perseverance, is now soliciting funds to erect a house of worship in the city of Troy. He meets with encouragement, and we confidently hope that if he is sustained there a few months longer, a meeting-house will be completed and paid for, and the primitive gospel will be firmly established in that city.

Ours is indeed an Empire State, but our brethren within it are few. The demands upon us are great and our means are small. Waning churches are calling upon us for help, and we are invited to several new places to possess the land.

The brethren assembled at our recent Convention gave substantial proof of their earnestness in the work by pledging $1000 in addition to all other pledges to send laborers into the field. This special fund must be applied to the special purpose for which it was given, so that it does not increase our ability to aid the Troy mission.

We are aware that in the South and elsewhere, immense fields are inviting you to the soul-harvest, and that your treasury is not overflowing. But if, with the other claims upon you and with the means at your disposal, you can afford to add enough to the funds raised by the generous brethren in Troy, to continue the mission until the house is completed, the money will be well invested and the benefits of the means already expended will be permanently secured.

We trust the time is not far distant when we shall be able to return to your treasury from this State all that you expend in planting the gospel in these central places. With a church established in Troy we have an important connecting link between the brethren in New York and the faithful in Christ in New England. Such a connection will be of immense value to the cause in this eastern territory.

We rejoice with you in all your successes and sympathize with you in all your trials. Grateful to God for his blessing in the past, and for the increasing indications of his continued favor, we toil on with unfaltering trust and sustaining hope.

May your encouragement be greatly multiplied and your labors be abundantly blessed.

Yours in hope of a blissful immortality,

W. L. HAYDEN, Cor. Sec. N. Y. C. M. S.

Br. Munnell, Corresponding Secretary of the Kentucky State Society, made a verbal statement of the operations of that Society for the past year, which, not having been received in written form in time for insertion here, is omitted. The labor and results for last year were given as less that usual, but preparations have been made for a vigorous prosecution of evangelical work in the State with a promise of much success for the coming year.

Br. Robison also read a report from the Ohio State Missionary Society, of which the following is a summary.

"Our work has never been purely Missionary. Among the reasons for this the prominent ones are the fewness of our preachers and the consequent calls upon us for labor among congregations comparatively strong. To separate these items of labor from the general work in every case, and still present a faithful report, has been impossible. We have done so when we could, but generally could not do better than report all labor done by those in our employ, outside their regular appointments, and credit the churches with that they paid. We are seeking every year a nearer approach to our legitimate field, the 'weak and the destitute.' This, of course, causes the real success of any one year when compared with the preceding, to appear in an unfavorable light. This is especially true of this report, from which, so far as we could consistently with fidelity, we have precluded all that was not strictly Missionary in its character. The year's work and its results are presented in the following.

SUMMARY.

Districts organized.....1	Churches assisted.....117
" cared for.....23	" resuscitated.....4
Counties embraced.....74	" organized.....10
Evangelists, (two-thirds their time,) 4	Destitute places visited..37
Evangelists, (one-half their time) 4	Days' service.....2883
do one-fourth " 8	Discourses.....3335
do occasionally,...46	Baptisms.....831
Preachers brought into the field. 6	Other accessions.....262

Whole number of additions, 1,093.

FINANCES.

We have paid the indebtedness of last year	560 88
We have paid orders drawn the present year	8,546 39
We have (including surplus in District Treasuries on hand)	4,163 09

Br. Reasoner also read a report from Kansas State Missionary Society as follows:

REPORT OF KANSAS C. M. S. TO THE A. C. M. S.

During the past year from three to five evangelists have been laboring in this field, viz., Brs. Brown, Patterson, Gans, Butler and Brockman. They have been remunerated for the time spent in actual service at the rate of one thousand per year, one-third of which has been paid by the American Christian Missionary Society.

The evangelical labors of the brethren have been attended with as good results this year as could be reasonably expected, some 390 accessions being reported, and chiefly by immersion. The expense of this mission to the American Christian Missionary Society has been very small, not exceeding six hundred dollars.

We hereby request the continual co-operation of the American Christian Missionary Society. We feel that the cause in this State has always been dependent on your patronage, and to you we mainly ascribe what has been achieved thus far. We now have some sixty small churches and some thirty-five hundred members. If the American Christian Missionary Society had accomplished nothing in any other quarter, the results of missionary labor in Kansas for the last ten years, and in Nebraska for the past three years, would amply vindicate her usefulness and necessity.

The work performed is one which multiplies itself spontaneously in the ever increasing tide of western civilization. Taking into view the growing importance of the West; its rapid progress in population; and the ample results attending an earnest ministry of the Gospel, we are compelled to regard it as a most inviting missionary field. The people of the West are less influenced by social distinctions and hereditary forms and traditions, and more likely to think and act independently, than they are in eastern States.

Other demonimations are fully alive to the importance of the work, and are spending thousands in the West where we do not even spend hundreds. They are planting and sustaining educational institutions on every hand, and thus moulding the undercurrents of the social organism. Let us wake up to the vital wants of the age, lest the time pass beyond us forever.

We must work while it is day, for soon the night cometh. God holds us responsible for a right use of all that he has given us. Let us so act that he may say "Well done, good and faithful servant."

After remarks from Br. L. L. Pinkerton upon the tenor of the last report, the report of the Board of Managers was read by the Corresponding Secretary as follows:

REPORT OF THE BOARD OF MANAGERS

Dear Brethren: We accept as a privilege the task of retrospecting the fields of labor on which the Missionaries of our Society have earnestly and faithfully contended for the faith, and of at least partially reviewing the work which has been accomplished in favor of Christianity.

With sorrow we record that the hand of death has, since our last Anniversary, removed from our midst the venerable and beloved President of our Society, who for so many years participated in our councils and deliberations, and so largely contributed by his advice and admonitions to the cause of Missions. "He was great in goodness, good in greatness, but the crown of his greatness was his goodness."

While we are assured that much good has been expected, through the proclamation of the Gospel in various parts of our common country, we feel that yet greater good ought to have been done, yet greater triumphs ought to have been achieved in building up the fallen fortunes of the lost and ruined sons and daughters of Adam.

As a Christian people, we are numerous, influential and liberal. Our Schools, Colleges, Academies and Universities, are monuments of our liberality and proclaim that we are persistently and in fact in favor of the education of man. Still attempt to vail it as we may, we have not yet come up to the ull measure of our ability in disseminating the pure Gospel among the destitute. Thousands in our own land, to say nothing of others, are now begging for the Bread of Life, whose wants could be fully met by the disciples of Christ systematically and regularly contributing as the Lord has prospered them. Our brethren may be sufficiently enlightened on the subject of Missions; their views may be thoroughly settled in regard to the importance and necessity of Missions both home and foreign, but it can not be successfully controverted that the whole heart of the Brotherhood has not yet been enlisted in missionary enterprise, and that our vast resources have been but partially developed in the spread of the Gospel among the heathen in our own and in other lands.

If our expenditures have been greater during the present year than usual, this has been in consequence of our earnest efforts to enlarge the borders of our Master's Kingdom; and if our treasury is at this time overdrawn, this has been done that our devoted Missionaries may be enabled to continue at work in their respective fields of labor, hoping as we have ever done, that a just and liberal Brotherhood would second us in all of our praiseworthy endeavors to publish the truth and to redeem a fallen race from the dominion of sin. Year by year we have difficulties to contend against in the accomplishment of the purposes of our Society, prominent among them that the ground on which we make our collections has been occupied by our State agents; also the impossibility of securing the services of local agents. These matters ought to be gravely considered by our Society, and if possible, obviated. Our thanks, however, are due to Brs. John Shackleford and O. A. Burgess for the lively interest they have taken in Missions, and for the material aid they have rendered the Board.

Inasmuch as the annual report of the Board of the American Christian Missionary Society, gives only a small amount of the work accomplished by us as a religious body, we would respectfully request the State Societies to furnish annually a full account of the evangelical labors performed in their respective States that they may be incorporated in the general report of the American Christian Missionary Society, thus showing the results of our combined efforts in the various missionary fields occupied by us.

HOME FIELDS.

New York, Pennsylvania, Ohio, Indiana, Michigan, Tennessee, Kansas, Nebraska, California, with the addition of Georgia, during the present year, comprise our home fields. All of these have been faithfully cultivated by our missionaries so far as they have been enabled to extend their labors, yielding with but few exceptions a rich harvest. In Michigan the cause has been permanently established in those localities occupied by our Missionary. The same may be said of Kansas and Nebraska, only the brethren there are still weak - have to withstand much opposition, and hence it is incumbent on us still to assist them so far as may be in our power. Our Missionary in Troy, New York, is succeeding admirably, taking into consideration the disadvantageous circumstances. The brethren have already on hand $6,000 for a building fund. Perhaps among all of our home fields none promises at this time greater good, than Kansas and Nebraska. In California, the truth has been steadily gaining ground against fearful odds through the untiring and self-denying efforts of Br. Graham. One congregation of disciples has been organized in the city of San Francisco, and the cause permantly established there. That this congregation now in its infancy may become a real and an acknowledged power for good in San Francisco and vicinity, the fostering care of our Society ought still to be continued, and inasmuch as our beloved Br. Graham has seen fit to remove thence to a new field of labor, it is important to return to California a brother every way qualified to proclaim the truth and defend it against the attacks of the enemy. The thanks of this Society are due to Br. Graham for his generous donation to the brethren in San Francisco, just before leaving California of $500 in gold out of his own salary, for the purpose of purchasing a lot on which to erect a house of worship. Our mission in Georgia has been quite successful. Our Missionary there has been actively at work since last March, and his labors have resulted in great good. Many new fields are opening up in various parts of our country. The Macedonian cry is reaching us from Colorado, West Virginia, and Minnesota, especially however from the South. It would seem that in certain localities in the South the harvest is ripe for the sickle.

FREEDMEN.

The labors of our Missionary to the freedmen have been almost exclusively confined to Nashville and vicinity. One congregation has been organized in the precincts of the City, and quite a number of additions have been obtained. The condition of the freedmen calls for assistance, and all Christians are agreed that they should receive such aid as will prepare them for the duties and responsibilities of this life and for the honors of the world to come.

FOREIGN FIELDS.

In accordance with the expressed wish of this Society at its last anniversary our beloved Br. Beardslee has been returned to his post in Jamaica. He arrived there the first of January last and immediately entered upon his duties. He found the churches in rather a low state of spiritual health consequent upon the late outbreak in the Island. Calling to his assistance however the eight native preachers there he soon ralied the scattered forces and succeeded in infusing new life and vigor into the almost disheartened ranks of those who still remained faithful. He has been industriously engaged in the proclamation of the word, in establishing Sunday Schools, and in ascertaining and supplying the wants of the churches.

The result of the labors of Br. Beardslee and his co-workers during the past nine months is briefly presented in the following view.

	Feb.	Sept.	increase.
Number of pupils in Sunday School.....	149	368	219
Number of pupils in attendance.....	101	244	143
Number of teachers.....	13	31	19
Number of churches.....	15	16	1
Number of membership.....	427	643	216

At our last anniversary $22,00 were pledged to the Jamaica Mission. Based in our confidence in these pledges Br. Beardslee was returned to Jamaica. Some of these pledges have been promptly redeemed, others we regret to say have not been redeemed. Yet we confidently hope that the friends of missions, and of our Master will forthwith make such arrangements as will secure to us the funds so much needed.

Cheering news, we are happy to report in regard to the accessions gained, through the united efforts of our missionaries during the past year; being 1667.

Cash, $10000,00; Pledges, $3,000,00; Total, $13,000,00.

On motion of Br. Shackleford, so much of the report as refers to Foreign Missions, was referred to a committee of three.

The Chair appointed James Challen, John Shackleford, and J. S. Sweeney.

On motion, a committee of five was appointed to consider and report upon so much of the Report of the Board as relates to Home fields.

The Chair appointed Robert Graham, R. R. Sloan, Calvin Reasoner, J. B. Bowman, and A. R. Benton.

At 11 o'clock, an address was delivered by Br. J. S. Lamar, founded on the 22d verse of the 1st chapter of 1st Peter, after which the Society adjourned to meet at 2 P. M.

AFTERNOON SESSION.

At 2 P. M. the Society was called to order, and the meeting opened with singing and prayer by Br. John Rogers.

The minutes of the morning meeting were read and approved.

The report of Trustees of the Christian Hymn Book, was presented by Br. Bishop, read and adopted.

To the American Christian Missionary Society.

Dear Brethren: The Trustees for the publication and management of the revised Christian Hymn Book beg leave to report.

1st. The sale of the book has far exceeded the expectations of its most sanguine friends; the number sold, up to date, being 26,240. This, with the many flattering commendations of the Book by our most eminent men, (and in fact by our brethren generally) inspires us with confidence that we have a Book equal if not superior to any published.

2nd. We have paid for stereotype plates, books, insurance and necessary expense of the editing committee, $1,637.98 and have received on copy rights, $1755,22.

So far we are unable to pay over any funds for Missionary purposes. We have endeavored to keep in view the object of Br. Campbell, which was not to tax the brethren generally for the purpose of endowing the Missionary Society but to secure one Psalmody of such a character as would be adopted by our brotherhood generally, and to furnish this at the lowest possible rates. To do this we put a moderate copyright on the book and, consequently, notwithstanding the large sale, the amount received from the publisher has only about repaid the original outlay. As intimated in our last report, we expect to publish a pulpit edition so soon as sufficient funds are realized to justify the undertaking. All of which is respectfully submitted.

R. M. BISHOP,)
W. H. LAPE,)
C. H. GOULD,) Trustees.
O. A. BURGESS,)
J. B. BOWMAN.)

A motion was made by Br. Walker that a committee of three be appointed to report on the subject of Sunday Schools.

The point of order being raised, the chair decided that the motion was out of order. An appeal being taken from the decision of the chair; the chair was sustained.

Br. L. L. Pinkerton moved to rescind so much of the proceedings of yesterday as relates to the appointment of a committee for Southern relief. By consent the motion was withdrawn.

Br. Challen, from the Committee on Foreign Missions, made the following report, which was adopted.

Your Committee on Foreign Missions beg leave to report. -

1st. That we have great confidence in the integrity, faithfulness, and ability of our missionary in Jamaica, Br. J. O. Beardslee.

2nd. That we think that Mission should be continued and sustained and that the indications of success are encouraging.

3rd. We hope the friends of the missions will do all they can to sustain it.

4th. That inasmuch as a mission has been projected among our brethren in Australia we would request the Board of this Society to give it their countenance, and as far as they are able, material aid.

JAMES CHALLEN, Chairman.

Br. L. L. Pinkerton offered the following resolution:

Resolved, That the expression of sympathy with the suffering poor of the Southern States, whether by resolution or report, and the recommendation of active aid in their behalf, is not incompatible with the objects of this Society, not inconsistent with its constitution.

On motion, the resolution was indefinitely postponed.

The Business Committee made the following further report

--- For Thursday:
1. Prayer meeting from 8 to 9 A. M.
2. Unfinished business.
3. Miscellaneous business.
4. Address by B. A. Hinsdale at 11 A. M.

AFTERNOON. - 1. Unfinished business.
2. Miscellaneous business until 3½ oclock.
3. Short addresses until adjournment.
4. Social meeting from 6½ to 7½ o'clock.
5. Address by Enos Campbell at 7½.

The Committee appointed to consider the subject of Southern relief, made the following report.

"Your Committee report that while the relief of the suffering poor of the South is a high and noble Christian duty and one which should call out the fullest and freest sympathy of the entire brotherhood, and while we regard it as a personal privilege and duty of every Christian not only himself to give but to persuade his brethren every where to give liberally to this end; yet your committee can not but regard the subject as beyond the range of the constitutional limitations of this Society, and one therefore to which we can as a Society render no pecuniary aid.

W. K. PENDLETON,)
W. T. MOORE,)
J. P. ROBISON,) Com.
D. P. HENDERSON,)
O. A. BURGESS,)

Adjourned to meet this evening.

WEDNESDAY EVENING, 7½ o'clock. - The Convention met as per adjournment to listen to the address of Br. W. K. Pendleton which was read to a large and interested audience. After the close of the Address, a resolution requesting a copy for publication by the Society passed unanimously. The address was followed by several stirring appeals and pledges of money for the ensuing year amounting to six thousand dollars.

THURSDAY MORNING, Dec. 25th.

A social meeting was held from 8 to 9 A. M., led by Br. A. E. Myers.

At 9 o'clock, the Society was called to order, and the minutes of the last session read and approved.

The report of the Committee on Home Missions was read by Br. Benton as follows:

The Committee to whom was referred that part of the report of the Board of Managers relating to Home Missions would respectfully submit the following:

1st. After careful inquiry your Committee find that two Evangelists are greatly needed in Maine, and one in Massachusetts; and furthermore that the brethren in those states, are ready to furnish the compensation to the Evangelists who may be sent them by this Society.

We recommend therefore that the Board endeavor to secure the services of three evangelists suitable for this inviting field.

2nd. Your Committee had also under consideration the Mission in Troy, New York, and find that if the same as furnished last year to this Mission shall be continued for the year to come. We have reason to believe that the Church in that city will be self-sustaining; and also that at the end of the year, the Church will be in possession of a suitable place for worship. It is recommended that this Mission be continued under the fostering care of Br. Belding.

It has also come to the knowledge of your Committee that the city of Philadelphia offers an inviting field for missionary labor, and that in addition to the work of the churches already established there, one additional Evangelist would be supported in the main by the brethren in that city.

3rd. It was also found by your Committee that no labor expended by the Society has been more productive of good results than that in Nebraska and Kansas.

We have reason to believe that at least one-half the expenses of Evangelists in Nebraska will be raised in the communities where they labor, and in our opinion it is desirable that three additional Missionaries be employed to labor in Nebraska.

In the State of Kansas three more laborers are urgently needed, and it is probable that but one third of their support will be needed from this Society.

4th. In view of the success hitherto attending the Mission in San Francisco, California, your Committee earnestly recommend that a suitable man be selected as soon as practicable to labor in that city, and that the same amount, as appropriated last year, be continued for the year to come, in the confident expectation that no further assistance will be needed from this Society.

5th. With respect to the necessity of the Southern field, your Committee have been able to obtain no satisfactory information except in regard to Georgia. We find that portions of that State

are greatly in want of men; that other portions lack men and money. We therefore recommend that Rev. P. F. Lamar be continued as a Missionary, and that one more be employed, if practicable, for that State.

In this connection it is also proper to state that in the opinion of your Committee the Mission begun among the Freedmen should be continued, and that such further appropriations for missionary labor among that people be made, as the funds of the Society will justify.

All of which is respectfully submitted.

R. GRAHAM,
J. B. BOWMAN,
A. R. BENTON,
R. R. SLOAN,
C. S. REASONER.

It was discussed by Brs. James Challen, George Campbell, W. T. Moore, C. D. Hurlbutt, and D. R. Dungan, and adopted.

The Committee appointed to report resolutions expressive of the sentiments of the Society upon the occasion of the death of our late President, made the following report, which, after remarks from Brs. J. P. Robison, D. P. Henderson, Thos. Munnell, James Challen, J. Harrison Jones, and Robert Graham, were adopted by a standing vote.

REPORT.

Your Committee, to whom was referred the announcement of the death of our venerable President, Alexander Campbell, with instruction to report resolutions expressive of the appreciation of his services to this body, report, that they have had the same under consideration, and recommend the following resolutions for adoption:

Resolved, That in the death of Alexander Campbell, we have lost an eminent man of God, thoroughly given through all his long and eventful life to the propagation of Christianity as it was ordained by Jesus Christ, and preached unto the world by his own apostles.

Resolved, That in him we had one to preside over us, to whom the word of the Lord was the end of all controversy.

Resolved, That in his death we have lost the man of the age, the man we loved and revered, the man whose example we will strive to imitate as he followed Christ.

Resolved, That though dead, he yet speaks through his words, exhorting us to bear worthily the responsibility of perpetuating this Institution, and the labors of love that grow out of a preached Gospel, that brings salvation. And this we will do, God helping us.

The Committee on Nominations made the following report for officers and managers for the ensuing year:

President. - ISAAC ERRETT.

Vice-Presidents. - R. M. BISHOP, JOHN SMITH, J. M. HENRY, GEORGE CAMPBELL, JAMES CHALLEN, JOHN T. JONES, THOMAS M. ALLEN, ROBT. MILLIGAN, JOSEPH WASSON, D. S. BURNETT, BENJAMIN FRANKLIN, S. E. SHEPARD, A. S. HAYDEN, WM. K. PENDLETON, J. H. JONES, A. RAINES, W. T. HORNER, ELIJAH GOODWIN, GEORGE WILLIAMS, C. M. PHILLIPS.

Managers. - WILLIAM BAXTER, CHARLES D. HURLBUTT, JAMES MAGILL, D. P. HENDERSON, C. H. GOULD, B. W. WASSON, P. B. WILES, WM. B. MOOKLAR, DR. E. WILLIAMS, W. C. ROGERS, O. A. BURGESS, ROBERT GRAHAM, WILLIAM A. LAPE, J. S. SWEENEY, M. H. SLOSSON, JAMES LESLIE, THOMAS MUNNELL, JAS. M. ALLEN, A. I. HOBBS, J. F. DAVIS, W. C. HOLTON, AMOS TOOKER, JOHN ROGERS, Sen., W. T. MOORE, C. L. LOOS.

Officers. - JOHN SHACKLEFORD, Corresponding secretary; H. S. BOSWORTH, JACOB BURNET, Recording Secretaries; W. S. DICKINSON, Treasurer; GEORGE W. TROWBRIDGE, Auditor.

It was stated by the chairman of the Committee, after reading the nominations, that Brs. W. C. Rogers and George W. Bishop had declined being renominated for the positions held by them.

It was resolved to take the vote upon the report by sections and the question being called upon the nomination for President, (Br. W. K. Pendleton in the chair,) Isaac Errett was unanimously elected.

Br. Errett, in a graceful speech, thanked the Convention for the honor shown him, but courteously declined accepting the position for reasons briefly stated.

Br. D. S. Burnet was then chosen President, and was conducted to the chair by Brs. Errett and Robison; accepting the office and its duties, in a few extemporaneous remarks uttered with feeling and taste.

The hours for business having expired, the further consideration of this report was postponed until the afternoon session.

At 11 o'clock, Br. B. A. Hinsdale, of Cleveland, addressed the Convention, at the conclusion of which, on motion of W. T. Moore, he was requested to prepare a copy thereof for the Society for publication.

Adjourned till 2 o'clock P. M.

THURSDAY EVENING, 2 o'clock P. M. - The Society was called to order, and after the usual religious exercises, the consideration of the report of the Nominating Committee was resumed.

On motion, the name of Dr. L. L. Pinkerton was substituted among the Vice Presidents in place of that of D. S. Burnet, and the nominations for Vice-Presidents confirmed.

So much of the report as contained the nominations for managers was referred back to the Committee for further consideration, it having been suggested that there were an insufficient number residing in this vicinity to attend the meetings of the Board.

The reports of the Treasurer and Recording Secretary were read and referred to the Auditor, for examination.

On motion of Isaac Errett, the report of the Board of Managers was adopted.

Br. A. I. Hobbs presented a communication from an informal meeting held last evening, asking the Society to assign an hour of recess when the Sunday School and other kindred questions may be discussed. On motion, the Society set apart for that purpose the hour from 6½ to 7½ this evening - the rules being first suspended to permit the motion.

The Committee on Nominations made a second report, which was amended by substituting P. B. Wiles in place of John B. Bowman, and then adopted. The remainder of the report of the Committee was then adopted, and as amended is, as printed on the 2d page of these minutes.

On motion,

Resolved, That the thanks of this Convention be tendered to the following railroad and steamboat companies, for their liberality in granting half-fare tickets to delegates attending this Convention:

Cincinnati, Hamilton and Dayton Railroad; Dayton and Michigan Railroad; Cincinnati, Richmond and Chicago Railroad; Cincinnati and Indianapolis Junction Railroad; Central Ohio Railroad; Pittsburg, Columbus and Cleveland Railroad; Little Miami, Columbus and Xenia Railroad; Xenia and Dayton Railroad; Chicago and Great Eastern Railroad; Kentucky Central Railroad; Indianapolis and Cincinnati Railroad; Marietta and Cincinnati Railroad; Cleveland, Columbus and Cincinnati Railroad; U. S. Mail, Cincinnati and Louisville Packet Company; Madison Packet Company; Cincinnati and Maysville Packet Co.; Portsmouth and Cincinnati Packet Co.

On motion of Br. John Shackleford, the following preamble and resolution were adopted.

Whereas, Br. Wm. C. Rogers, the energetic Secretary of this Society, accepted the important trust of Corresponding Secretary at a time when clouds obscured our horizon, when war with its ravages and desolations had swept over the land,
Therefore,

Resolved, That the thanks of this Society are due and are hereby tendered to Br. William C. Rogers for his fidelity, energy and labor in behalf of our Society.

On motion, the thanks of the Society were tendered to Br. Isaac Errett for the able and impartial manner in which he has presided over its deliberations.

On motion of J. Harrison Jones,

Resolved, That the thanks of this Society are tendered to the brethren and sisters of Cincinnati and Covington for their generous and Christian hospitality in entertaining the delegates attending this Convention.

Short voluntary addresses being called for a communication on the subject of the best method of collecting money for philanthropic purposes, was read by Dr. M. H. Slosson, and on motion, he was requested to furnish a copy for publication in the Christian Review and Christian Standard.

On motion of L. L. Pinkerton,

Resolved, That this Convention recommend to the Board of Managers the procurement of the aid of Elder John Smith as solicitor for this Society for the State of Kentucky at all such times as may suit his convenience. Passed unanimously.

Brs. J. B. Knowles and W. S. Patterson made interesting statements of the condition, numbers and extent of our churches and brethren in the region extending from Massachusetts to New Brunswick and Nova Scotia, and very earnestly plead for measures to extend the work in the East.

The minutes of this session were then read by the Secretary and approved when the Convention adjourned to meet at 7½ o'clock, to hear an address by Br. Enos Campbell.

JACOB BURNET, Recording Secretary.

RECORDING SECRETARY'S REPORT.

RECEIPTS SINCE LAST ANNUAL REPORT.

C. M. Phillips,	$5000 00	W. A. Howe,	2 00
Levi McConn,	10 00	Lou Holton,	5 00
John Baird,	5 00	Thos. Neal,	1 00
Charles Tolbert,	1 00	Mrs. Chiles,	1 00
R. Whaley,	1 00	Mrs. M. Walker,	1 00
John Wilson,	1 00	J. N. Hayden,	5 00
Wm. Lair,	5 00	G. T. Ryan,	10 00
L. Coppage,	1 00	J. B. Grubbs,	20 00
W. Shumate,	2 00	W. W. Moseley,	5 00
W. J. Lucas,	2 00	H. Orndorf,	15 00
W. A. Stewart,	1 00	R. D. Dawson,	15 00
L. Cuson,	2 00	Mrs. Owens,	5 00
A. McClintock,	5 00	Williams & Bro.,	5 00
John Wilmore,	1 00	B. Chastine,	1 00
J. M. Batterton,	2 00	P. Coffman,	1 00
W. T. Ingles,	1 00	G. T. Ryan,	1 00
Dr. Carpenter,	1 00	Mrs. Hacket,	1 00
Mrs. S. Vermont,	1 00	J. L. Williams,	2 00
Mrs. Watson,	1 00	Lucy Grubbs,	1 00
Elder John Rogers,	5 00	Mrs. Hughes,	2 00
John McKee,	1 00	A. W. Page,	5 00
Mrs. John McKee,	1 00	Matilda Chastine,	1 00
Jane Dinsmore,	1 00	Henson Barker,	10 00
E. D. Hornback,	1 00	Mrs. Dolby,	1 00
R. Tolbert,	1 00	Mrs. A. Carr,	5 00
B. Adair,	1 00	B. & H. Barker,	2 00
Barton Mathes,	1 00	Mary Fuqua,	2 00
P. Adair,	1 00	Mrs. Simons,	1 00
W. Dinsmore,	1 00	Elizabeth Faqua,	10 00
A. Fisher,	1 00	Mrs. Barker,	1 00
Dr. Menifee,	4 00	J. T. Thurmond,	5 00
J. M. Dallis,	4 00	J. F. Thurmond,	5 00
F. J. Tureman,	1 00	R. D. Dawson,	2 00
W. F. Burnaw,	1 00	John Lawson,	2 00
H. H. Porter,	1 00	Millie Ryan,	1 00
Thos. Dinsmore,	1 00	E. Page,	5 00
Mary Munger,	3 00	Aaron Ormdorf,	5 00
Mrs. Still,	1 25	J. P. McClendon,	1 00
Waller Small,	1 00	Mrs. Harper,	1 00
Ben Jameson,	1 00	Spencer Rutherford,	1 00
W. P. Layne,	1 00	L. A. E. Dawson,	1 00
Mrs. Wear,	1 00	Mollie King,	1 00
Mrs. A. Merrier,	1 00	Mary Thurmond,	2 00
J. O. B. McDougle.	1 00	Sallie Faqua,	2 00
L. S. M. McDougle,	1 00	Thos. Jackson,	2 00
Mollie Gilpin,	4 00	J. H. Lee,	2 50
W. A. P. Larty,	1 00	Anga Remying,	1 00
J. E. McCarty,	1 00	M. M. Davis,	1 00
P. M. Wills,	1 00	W. T. Ellis,	1 00
J. C. Wills,	00	R. C. Houn,	1 00
M. R. Burgess,	5 00	W. Collins,	1 00
C. B. Anderson,	2 00		

Mrs. Smith,	2 00	E. P. Bond,	5 00	Walter Turner,	5 00
J. Roberts,	1 00	S. Cushman,	1 00	M. Hill,	1 00
R. Robertson,	1 00	John Basehore,	10 00	N. George,	1 00
B. C. Ashley,	5 00	Simeon Arnold,	1 00	J. Dingman,	5 00
Mrs. R. W. Robinson,	5 00	M. Dorman,	1 00	G. Hobson,	2 00
W. Craig,	1 00	O. Curtis,	3 00	G. Chambers,	1 00
J. W. Hawkins,	5 00	M. Pherris,	1 00	Mrs. Uree,	1 00
Maggie Keene,	1 00	Mrs. Ludlow,	1 00	George Uree,	5 00
Nancy Summers,	1 00	Mrs. McFarland,	2 00	Elias Ford,	1 00
"W. F. "	1 00	Ambrose Huffman,	5 00	J. W. Pritchett,	2 00
R. Gordon,	1 00	L. Curtis,	1 00	W. M. Streator,	2 00
M. Nelson,	1 00	Geo.W.Trobridge,	50 00	P. Chamberlain,	1 00
Fred. Hoover,	2 00	Dr. E. Williams,	25 00	John P. Farris,	1 00
Chomger,		James Leslie,	5 00	Mrs. Sarah Dake,	1 00
M. Riley,	1 00	B. W. Wasson,	25 00	J. N. Scott,	1 00
Mrs. M. Murphy,	1 00	James Magill,	20 00	R. Campbell,	1 50
Mrs. J. Wear,	1 00	H.S. Bosworth,	100 00	W. S. Pickrell,	5 00
Joshua Crawford,	1 00	J. H. McCulloch,	50 00	J. W. Judah,	10 00
Joseph Davis,	1 00	J. T. Snodgrass,	5 00	W. S. Green,	5 00
E. Westerfield,	1 00	Mary Hill,	1 00	E. R. C.,	5 00
M. Ray,	1 00	P. Killian,	1 00	A. W.,	5 00
James Hinchman,	2 00	J. Lane,	3 00	W. H.,	2 00
B. Daubinspeck,	1 00	S. Sabagter,	1 00	G. W. C.,	3 00
W. C. Austin,	1 00	J. L. Magill,	1 00	J. H. S.,	5 00
Thomas McConnell,	1 00	M. J. Wright,	1 00	N. S. R.,	1 00
E.D. McConnell,	5 00	F. Chase,	1 00	L. W.,	2 00
Emily Daubenspeck,	1 00	J. F. Wright,	3 00	Mrs. M. A. Major,	5 00
Mg't Daubenspeck,	1 00	H. Magill,	1 00	J. L. Rice,	5 00
A. I. Hobbs,	25 00	William Williams,	1 00	John Foster,	5 00
Thomas Merideth,	5 00	S. S. Mathews,	10 00	Thomas West,	4 75
R. Fouts,	5 00	Henry Errett,	5 00	Mr. Myres,	2 00
J. W. Darrow,	10 00	J. Hoover,	5 00	Dr. M.,	1 00
G. A. Dickson,	5 00	D. W. Chase,	5 00	Dr. Keller,	1 00
Mrs. A. Herman,	25 00	Mrs. Eli Miller,	3 00	J. C. Dennis,	2 00
E. M. Smith,	1 00	J. Officer,	5 00	Harry Beard,	1 00
A. C. Deball,	1 00	E. J. Chase,	2 00	O. Mason,	5 00
Wm. Applegate,	5 00	Wm. Errett,	5 00	R. H. Moss,	1 00
R. Y. Deball,	1 00	R. R. Sloan,	5 00	Wm. Major,	5 00
Barnett Basehore,	5 00	Mrs. J. E. Sloan,	5 00	E. D. Anderson,	5 00
R. Vandervoort,	5 00	D. R. Whitcomb,	5 00	B. F. Hays,	1 00
E. W. Marble,	5 00	A. Castle,	1 00	J. K.,	1 00
C. M. Wilson,	5 00	H. Hester,	3 00	W. B. Walls,	2 50
S. Luellin,	5 00	J. C. Speats,	1 00	Jas. E. Jessup,	20 00
T. H. Vandervoort,	1 00	A. Pow,	10 00	John Stokes,	10 00
H. H. Lewis,	1 00	J. Trabue,	10 00	E. H. Hopper,	5 00
T. B. Haynie,	10 00	J. B. Slaughter,	5 00	R. Durrett,	5 00
T. Braim,	5 00	J. S. Cartpenter,	10 00	Dr. S. Gish,	5 00
R. Utter,	1 00	J. M. Bryant,	20 00	B. S. Campbell,	5 00
P. H. Vandervoort,	10 00	John Terry,	1 00	Knight,	1 00
J. M. Rennelis,	2 00	J. Q. A. Oder,	5 00	J. H. Lawson,	3 00
H. Basehore,	5 00	Robert S. Keene,	20 00	Jas. Campbell,	1 00
A. H. States,	5 00	H. S. Buckner,	5 00	H. Coleman,	1 00
H. O. Lieuellen,	5 00	J. J. Check,	5 00	Mrs. Davenport,	3 00
J. W. Vandervoort,	5 00	J Torbit,	5 00	Sarah Watson,	1 00
J. D. Haynie,	3 00	Chas. Tilden,	5 00	Wm. Tait,	6 00
J. Spencer,	5 00	J. M. Luck,	5 00	Isiah Cornelius,	22 00
		B. S. Wilder,	5 00	J. C. Irwin,	18 50
		J. G. Owen,	5 00	Joseph H. Carr,	2 00

J. R. Goff, 1 00
Julia A. Hinkley, 2 00
C. M. Eaton, 5 00
Kate G. Patterson, 10 00
S. S. Reol, 3 00
J. H. Bauserman, 30 00
Joseph King, 25 00
Noah Spears, 100 00
Mary J. Kanner, 5 00
A. W. S. 5 00
Mrs R. Hawley, 100 00
O Campbell, 5 00
Mrs Noah Spears, 50 00
Mrs. F. Simons, 5 00
J. D. Butler, 10 00
John Hinton, 5 00
Mrs. L. Kinningham, 5 00
Mrs. Chas. Hanson, 2 00
Wm. Shaw, 5 00
G. W. Williams, 10 00
Mrs. C. Ficklin, 5 00
R. McMillan, 2 00
A. D. Thompson, 2 50
C. Alexander, 20 00
Wm. Parker, 5 00
Chas. Garrard, 10 00
V. Higgins, 5 00
S. Brooks, 2 00
John Hukill, 2 00
B. F. Pullen, 5 00
Dr. Noah Moore, 2 00
Wm. E. Hill, 1 00
E. B. Martin, 2 00
C. A. Baker, 5 00
John L. Belt, 5 00
J. S. Moore, 1 00
Wm. Kinkead, 2 00
J. B. Wallace, 5 00
W. W. Gill, 5 00
W. B. Emmal, 50 00
W. R. Estell, 5 00
S. Barkley, 5 00
W. W. Lowe, 5 00
S. D. Willis, 5 00
S. Goodwin, 2 00
Wm. Prewitt, 5 00
John A. Dean, 5 00
S. B. Ridgeway, 5 00
S. Coleman, 5 00
J. McCann, 5 00
C. Prewitt, 1 00
Martha Vanmeter 2 00
R. J. Woodhouse, 2 00
C. W. Headly, 1 00
H. Headly, 2 00
J. Funk, B. Bowman, 2 00
John Shouse, 5 00
Mrs Colton, 2 00

H. Buckner, 10 00
J. C. Vanpelt, 5 00
L. B. Porch, 5 00
John Terry, 5 00
W. E. Grinstead, 5 00
J. P. Torbit, 5 00
Chas. Tilden, 10 00
T. Castleman, 3 00
A. C. Ballett, 10 00
J. D. Guthrie, 2 00
S. D. Berry, 10 00
D. Spalding, 10 00
Wm. Tait, 3 00
E. E. Merriman, 5 00
Mrs. Warren, 5 00
Constant Lake, 5 00
"A Sister", 2 00
Miss Ann Mendel, 16 00
J. A. Porch, 20 00
Robt. McBriar, 15 00
J. W. Johnson, 1 00
Miss Sparks, 1 00
W. W. Humphrey, 5 00
E. Hussey, 5 00
E. M. Sparks, 1 00
W. Cottrell, 1 00
J. C. Tidd, 1 00
T. Starbuck, 5 00
C. T. Johnson, 1 00
C. & C. Hussey, 2 00
S. Tidd, 1 00
S. L. Garrard, 2 00
Mrs. H. Campbell, 5 00
Mrs. B. T. Good, 5 00
J. F. Bailey, 1 00
T. C. Bledsoe, 1 00
Mr. Drye, 1 00
B. F. Fitch, 1 00
W. C. Bailey, 2 00
G. C. Riffie, 2 00
J. A. Brown, 1 00
J. Bledsoe, 2 00
A. Williams, 1 00
J. Dinwiddie, 2 00
A. Surber, 2 00
J. Russel, 2 00
T. A. Blair, 1 00
A. Bryant, 1 00
G. G. Helm, 1 00
Mr. Warner, 2 00
F. Campbell, 1 00
J. M. Cook, 2 00
L. C. Russel, 1 00
Miss H. Burgin, 1 00
Mrs. John Bledsoe, 1 00
J. P. Land, 5 00
G. Hughes, 2 00
Levi Hubbell, 20 00

G. W. Rogers, 1 00
P. W. Carter, 5 00
R. Cobb, 5 00
Geo. L. Carter, 5 00
Marquis Helm, 5 00
J. M. McBride, 5 00
Jacob Newcomer, 2 00
M. Boyd, 2 00
Cyrus Cropper, 5 00
J. C. Jenkins, 100 00
L. D. Waldo, 3 00
Ed. Allen, 5 00
John S. Brown, 10 00
Mrs. M. H. Headly, 20 00
W. B. Smith, 5 00
C. W. Headly, 5 00
John Curd, 5 00
David Neal, 5 00
Mrs. M. E. Owsley, 5 00
G.F.&E. Hillman, 10 00
Mrs. Nancy Burns, 10 00
A. S. Hale, 43 00
Joseph Garret, 5 00
L. M. Nicholson, 10 00
Ellen Helm, 6 00
J. C. Ransom, 5 00
O. C. Atwater, 2 00
Walter Neal, 5 00
Mrs. Grider, 5 00
J. C. Wells, 2 00
Mrs. J. Bently, 2 00
Narcissa Compton, 1 00
C. Rawson, 1 00
J. W. Culler, 2 00
S. Scripture, 1 00
L. Likins, 1 00
E. B. Reeves, 1 00
Dickinson&Bennet, 25 00
James Kinnard, 20 00
Andrew Steele, 5 00
J. K. Neal, 5 00
Mrs. S. H. Campbell, 10 00
W. K, Pendleton,
for some sisters whose
names were mislaid, 15 00
A. W. Dawson, 1 00
S. Huffman, 5 00
Isaac Erret, 100 0

AUXILIARIES.

Church	at Ravenna, O.	$47 82	Church	at Bedford O	33 25
"	at Mechanicsburg, Ill.	7 00	"	at Solon O	50 00
"	at Jacksonville Ill	40 00	"	at Stow O	19 75
"	at Decatur Ill	8 00	"	Painsville O	31 05
"	at Lafayette Ind	49 00	"	at Chardon O	17 00
"	at Greensburg Ind	37 00	"	at Collamer O	6 20
"	at Tallulah Ill.	23 50	"	at East Cleveland O	22 70
"	at Atlanta Ill	8 50	"	at Newburg O	29 85
"	at Sweetwater Ill	10 00	"	at Manchester Summit Co O	48 25
"	at Bloomington Ill	26 50			
"	at Eureka Ill	41 00	"	at Akron O	27 83
"	at Dayton O	23 50	"	at Hiram O	52 73
"	at Fulton O	3 00	"	at Mantua O	16 00
"	at Glasgow Ky	32 25	"	at Warren O	51 00
"	at Cave Run Ky	5 00	"	at Ashland O	17 60
"	at New Albany Ind	8 50	"	Washington Ill	7 00
"	at Bethany Va.	54 00	"	at Lincoln Ill	21 00
"	at New Lisbon O	15 00	"	at Indianapolis Ind	88 00
"	at New Castle Pa	15 00	"	at Anderson Ind	9 50
"	at Stanford Ky	32 95	"	at Carthage O	20 50
"	at New Liberty Ky	23 75	"	at Terre Haute Ind	50 00
"	at Ghent Ky	3 00	"	at Johnstown Pa	11 25
"	at Harrodsburg Ky	10 25	"	at Bethel Pa	7 50
"	at Danville Ky	28 85	"	at Braddock's Fields Pa	20 00
"	at Indian Creek Ky	16 25	"	at Givens Ky	21 35
"	at Petersburg Ky	40 00	"	at New Antioch	80 00
"	at Pomfrey N Y	8 25	"	at Allegheny City Pa	57 42
"	at Niantic Ill	5 00	"	Springfield Ill	6 00
"	at West Cleveland O	66 85	Christian Sunday School N. Y.		100 90

LIFE MEMBERS AND DIRECTORS.

Mrs. John Shackleford, 5th instalment	$ 5 00
John Fisher, 5th installment	5 00
J. L. Peed, 1st installment	5 00
Joseph Yount, 1st and 2nd installment	10 00
W. H. Broadus	5 00
Geo. Austin, to make Eld. J. K. Hoshour Life Member	25 00
E. C. Ellis	10 00
John Davis, 2nd installment, Life Director	25 00
G. S. Haynie, 1st installment, Life Member	5 00
George Pow, Life Member, in full	25 00
Kate Forger, 2nd installment	5 00
J. A. Pickrell, 2nd and 3rd installment,,	10 00
W. Smedly, 1st installment	5 00
Dr. E. K. Carothers	5 00
Dr. R. Meeks, 3rd installment	5 00
D. Dewees, 4th and 5th installments	10 00
Mrs. E. McLaughlin	5 00
Dr. J. S. Layne, Chilesburg, Life Member, in full	25 00
Henry B. Goe, Life Director	75 00
Charles A. Baker, Life Director on 3rd installment	10 00
Charles A. Hurlbutt, Life Director, 3rd installment	10 00
O. A. Bartholomew, Life Director in full	100 00
McCorkle 4th and 5th installments	10 00

L. L. Pinkerton's report of labors among the freedmen of Kentucky was handed in too late to be embodied in the Secretary's report. In support of the mission he received from

Brothers Phillips, New Castle	$350 00
Church at Akron, Ohio	38 00
Church at Indianapolis, Indiana	102 09
Arthur White	1 00
	493 00

In aid of the Church at Lexington, Ky., for repairing house,

Arthur White, Akron, Ohio	$ 1 00
Hugh Lee, Paris, Kentucky	2 00
E. Spalding, Wayland, Illinois	1 00
Mrs. H. North	5 00
J. H. Jones, East Cleveland,	22 00
A. M. Atkinson and wife, Kokomo, Iowa	2 00
A. B. Walker and wife, Kokomo, Iowa	2 00
Thomas J. Erge	1 00
Abel Lodge	1 00
B. Pritchard	1 00
Geo. W. Baxter	1 00
William Baxter	1 00
	40 00

These sums are not included in the Treasurer's account.

RECORDING SECRETARY'S REPORT.

Balance from last year.....	$ 294 26	
Total cash received this fiscal year.....	10,001 18	10,295 44

EXPENDITURES.

For Home Missions, including Salary of Corresponding Secretary.....	10,159 00	
For Jamaica Mission,		
Salary of J. O. Beardslee.....	2,000 00	
Outfit of J. O. Beardslee.....	200 00	
Paid native preacher.....	1,200 00	3,400 00
Paid for book keeping for last year.....	200 00	
Publishing and distributing Proceedings of last Annual Meeting.....	226 00	
Postage, discount, stationery, etc.....	53 85	14,039 05

Deduct cash receipts as above, leaves excess of expenditures over receipts, which is also amount of outstanding Orders..... 3,743 61

H. S. BOSWORTH,
Recording Secretary.

Cincinnati, Oct. 23, 1866.

TREASURER'S REPORT.

Dr.

To balance on hand from last report,	$ 294 26	
To Receipts for the year.....	10,001 18	
Am't overdrawn and due Treasurer,	200 00	10,495 44

Cr.

By disbursements..... 10,495 44

GEO. W. BISHOP,
Treasurer.

AUDITOR'S REPORT.

I hereby certify that I have examined the accounts of the Recording Secretary and Treasurer, and find them correct.

GEO. W. TROWBRIDGE,
Auditor.

Cincinnati, Oct. 23, 1866.

ADDRESS.
By W. K. Pendleton.

Delivered at the 18th Anniversary of the A. C. M. S.

The friends of missionary work have never, in this generation, had louder calls upon their energy and interest, than those which are now ringing in our ears, from almost every quarter of the habitable globe. Home fields and foreign fields are opening and widening before the eye of our Society, and the Macedonian cry, - "Come over and help us" - is coming up so loud and earnest, and from so many destitute and perishing millions, that we scarcely know whither to turn, or to whom to listen. If we had a thousand Pauls, there would be work for them all; and had we a million of treasure, it would not be sufficient to send the Bread of Life to the famishing souls of our fellow-men, who, to-day, are in vain begging for it. North, South, East, West - the isles of the sea and the continents beyond the sea - everywhere, the door is open and there is none to enter. The red arm of war has broken down ancient barriers, but it has also revealed dark and mournful and wide-spread desolations. We gave our millions of treasure to send "brazen-booted warriors," - the missionaries of vengeance - to achieve the one: shall we give nothing to send the gentle messengers, shod with the preparation of the gospel of peace, to enlighten, cheer, and restore the other? Can it be that, in this enlightened Christian land, the freedom of the body is dearer to us than the redemption of the soul? That we will tax ourselves nigh to bankruptcy for political liberty, and refuse even a niggardly pittance for the disenthrallment of the immortal spirit from the bondage of sin!

There are some things in the present condition of our Society, which, I confess, are somewhat discouraging. It can not be denied, that we have not grown in power and means of good, as there was reason to expect. Our financial affairs have not been so prosperous, as our numbers, wealth, and Christian intelligence warranted us in anticipating. Instead of a steadily swelling treasury, our contributions have been less and less liberal; instead of establishing new missions, we have allowed some that were started with enthusiastic zeal, to perish in our hands: instead of anticipating the new and expanding fields that have been opening upon us, and providing the means promptly to enter them, we have slept upon our post, till the opportunity has offered, and we are not ready to improve the providence that calls us to rise up and possess the land. Advocates that once were eloquent, have withdrawn their plea; - friends that were liberal, have ceased to contribute; members that came up to counsel, have stayed away to chide; enthusiasm has been chilled: generosity has been discouraged; and wisdom made despondent of her hopes. The blessing of our God does not rest upon work like this.

But if our missionary enterprise is an inspiration of the Spirit, it ought to attract to itself the blessing of the great Head of the Church. This must strike every reflecting Christian, with the force of a primary truth. He who has promised to be with us always, even to the end of the world, and has charged us with the commission, to go into all the world and preach the Gospel to every creature, can not abandon a cause like this, if those to whom it is committed are true and faithful to the work which alone he has given them to do. The promises of God are without repentance; but the conditions of his blessing are also superior to compromise If we would enjoy the one, we must also conform to the other. Failure, if failure there be, is the fault of the members - not of the Head.

When Moses had successfully brought the Israelites out from the bondage of Egypt, and conducted them safely across the wilderness of Kadesh Barnea, which lay immediately on the southern border of the promised land, the Lord spake unto him and said, "Send thou men that they may search the land of Canaan, which I gave unto the children of Israel."

Accordingly, Moses sent them - twelve men - one from each of the tribes, save that of Levi, the tribe of the priests, and every man of them a chief man and a ruler among his tribe. So they went, and searched the land for forty days, from the wilderness of Zin unto Rehob, as men come to Hamath.

They found it a rich land, flowing with mild and honey, - a land of pomegranates and figs, and brooks shadowed by the clustering grape - even as the brook of Eschol.

It was a land to be desired, - but the sons of Anak were there, and they were afraid to go up and possess it. All but Caleb and Joshua trembled before the mighty men that opposed them, and said, "We be not able to go up against the people, for they are stronger than we." "We were in our own sight, and in the sight of the giant-born men of Anak, but as grasshoppers." On the other hand Caleb and Joshua said, "Let us go up at once and possess it, for we are to overcome it." But the people were discouraged; they wept from very fear, - they murmured, they rebelled; they whispered among themselves, "Let us make a captain and let us return into Egypt." And when Caleb and Joshua stood up to encourage them, and dissuade them from rebelling against the Lord, and with bold hearts and confident words exhorted them not to falter in the breach, they turned with dastardly desperation upon them and cried, "Stone them with stones." And for this the anger of the Lord was kindled against them, and he turned them back from Kadesh, from the very border of the land of promise and of rest, to which with mighty signs and wonders and with an outstretched arm he had brought them, and compelled them to wander in affliction and fear for thirty-eight dreary years longer in the wilderness. And because they would not go forward, and with faithful hearts, throw themselves fearlessly upon the sustaining arm of Jehovah, he sware in his wrath that not one of the dastards should ever enter the promised land. Their carcases fell in the wilderness, and shameful oblivion rests upon their names forever.

These things happened unto them as examples, and they are written for our abmonition, upon whom the ends of the ages have come. (1st Corinthians, x. 2). We have come, as it were, to Kadesh-Barnea. The inviting land is before us, and a few, with bold hearts say like Caleb and Joshua, Let us go up and take it. The Lord will be with us. But many of our chief men and rulers see the sons of Anak in the way, and thus counsel the people to fear, and cry, "Stone them with stones - these ambitious leaders that would persuade the church to its ruin." And before this false alarm of infidelity - under the panic of this plea of prudence - in the paralysis of this pitiful cry of craven cowardice, we are halting, meditating retreat, looking for new leaders, and preparing to abandon the opening fields of Gospel conflict and victory, for the leeks and onions of Egypt. Brethren, with the fair prospect which stretches before us, it becomes us to look well to our cause. If we must turn back, what are the reasons? If it is wrong for us to adventure farther, what are the objections?

One says, "We are departing from original ground. The Fathers of this Reformation were opposed to Missionary Societies. We are building again the things which they destroyed." It would be a sufficient answer to this objection, to say, that it proceeds upon an assumption, which, above all others, perhaps, we have labored most to resist, - that is, the authority of human opinions, in matters of religious faith and practice. It has been our boast that "We call no man master." "To the law and to the testimony" has been the motto of all our discussions. From the mail-clad giant with his club of logic, to the light Parthian archer, with his winged arrows of rhetoric this has been the rule of the combat. But now that we are turning against ourselves, we throw away the time honored motto and appeal to the authority of venerated names! Is it from the lack of arguments? Do we find that the rule of controversy which has served us so well in our contests with superstition and error, crosses our path, when we undertake to withstand the church in her efforts to carry our the wide significance of the command, "Go ye into all the world and preach the Gospel to every creature." Surely blindness, in part, at least, has happened to these opponents, when they thus resort to the rusty arsenals of repudiated weapons, for the implements of their warfare. But they make the appeal, and with this protest against its legitimacy, we accept the criterion, and proceed to examine the testimony - for we yield to none in all proper veneration for the immortal names, who have led us into this liberty and light of the Gospel, wherein, to-day, we stand.

There is a class among us, who have a sort of bibliolatry toward the Christian Baptist, and, as is usual in such cases, they imagine that it has uttered many oracles, which upon a more careful study it will be found, are not to be discovered on its pages. This is especially the case, with reference to this subject of missions. Early in the issué of this work, in the second number, the editor declared that he did not intend to dwell much on this topic - and every one familiar with its pages, knows that this pnrpose was strictly adhered to. Not only is the measure of interest which was given to this subject greatly exaggerated, but the spring and main motive of it, are almost universally misunder-

stood. We feel that it is due to the great name of Alexander Campbell to vindicate his memory from the charge that he was ever opposed to true missionary work, or true and scripturally conducted missions. It must be remembered that in his early writings, he was engaged almost incessantly in the fiercest and closest conflicts with the various forms of sectarianism, which surrounded him, and which as organizations, both in their theory and their practice, he was deeply convinced, were injurious to the highest interest of the church, and incumbrances upon the primitive power of the Gospel. As such he attacked them. "Their missionary plans" was but one feature of many, and this, as a plan, not as a legitimate purpose, he criticized, with a moderation and caution, however, which showed that he desired to touch it but gently. His arrows were directed against the "scheme." "Our objections to the missionary plan," says he, "originated from the conviction that it is unauthorized in the New Testament; and that, in many instances, it is a system of iniquitous peculation and speculation, I feel perfectly able to maintain. * * * * Not questioning the piety and philanthropy of many of the originators and present abettors of the missionary plan, we must say that the present scheme is not authorized by our King." This was written in the very beginning of his work as a Reformer, and lest some might stupidly misunderstand his motives, he throws out the following caveat: - "There is another difficulty," he says, "of which we are aware, that, as some objects are manifestly good, and the means adopted for their accomplishment manifestly evil, speaking against the means employed, we may be sometimes understood as opposing the object abstractly, especially by those who do not wish to understand but rather to misrepresent. For instance - That the conversion of the heathen to the Christian religion is an object manifestly good, all Christians will acknowledge; yet every one acquainted with the means employed, and with the success attendant on the means, must know that the means have not been blessed; and every intelligent Christian must know that many of the means employed have been manifestly evil. Besides," says he, and this I take to be the key to all his opposition to these sectarian missions, "to convert the heathen to the popular Christianity of these times would be an object of no great consequence, as the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament."

This is the author's own explanation of the motives of his opposition as expressed on the earliest pages of the Christian Baptist itself, and I need not pause to show how utterly irrelevant it is, to the uses for which it is now sought to be employed. The fact is, his heart was too full of the benevolent and saving power of the Gospel, to allow him to impose any trammels upon any legitimate means which the liberality and the wisdom of the church might devise for its universal proclamation. When this Society was first formed, he was made its President, and in this relation he continued, by the partiality of its members and with his own consent, till he was called to join the congregation of the first-born in Heaven. From the first he threw his mighty influence in its favor. During the earlier months of 1849, in the autumn of which year it was organized he gave his pen aad the pages of the Harbinger liberally to prepare the way for its adoption. He was prevented by severe indisposition from attending the Convention, but we well remember the eagerness with which he listened to our recital of the proceedings, and some of you will remember his published comments on the subject. "I am peculiarly gratified," he wrote,

"with the great issues of deliberation. Our expectations from the Convention have been more than realized. We are much pleased with the result, and regard it as a very happy pledge of good things to come. The unanimity, cordiality and generous concurrence of the brethren in all the important subjects before them, was worthy of themselves and of the great cause in which they are all enlisted. * * * The Christian Missionary Society will be a grand auxiliary to the churches in destitute regions, at home, as well as abroad, in dispensing the blessings of the gospel amongst many that otherwise would never have heard it." Shortly after expressing this decided and hearty concurrence, writing from Frankfort, Ky., he says: "We are peculiarly gratified to see with what unanimity, zeal and liberality, the whole brotherhood assembled at the late Cincinnati Convention, have entered into this great work of evangelizing - at least of contributing their aid to the conversion of the world. Having proved the power of a preached Gospel at home - having seen its triumphs in fields of labor so numerous, so various, and so extensive in our own land of Bibles, tracts, and churches - we have at last extended our vision over other lands and nations and have felt the claims as of those of the King of saints and of nations upon us, to institute and establish missions, domestic and foreign. It is the glory, and I trust it will long be regarded as the glory of the first convention ever assembled of our brethren, that there and then they unanimously resolved, in the name of the Lord, to institute, to organize, and put into operation, a Society for spreading salvation and civilization over all lands, as far as the Lord will give them the means and the opportunity.

It were easy to multiply pages like these, but we will not do so. These will suffice to satisfy the candid inquirer, that the great Christian life of Alexander Campbell presents no such monstrous contradiction, as a life-long consecration of his own powers and labors to the proclamation of the Gospel on the one hand, and opposition to a similar work, through the co-operation and means of the brethren at large, on the other. And with him, we may say, without a respectable exception, agreed every man of eminent piety and devotion to the general interests of the church among us. The eloquent tongue of Walter Scott is now mute, but his words still linger among us, like the sweet, bold strains of remembered music. We do not forget how he threw his affectionate arms around our Society in its infancy, and cheered it with a paternal welcome. "Christianity," he used to say, "is founded on missions." It is but the missionary cause deciphered in its greatest generality; - it is the comprehension - the summum genus of missions. * * * * 'Go,' 'disciple,' 'baptize;' these are the vital elements of the missionary's usefulness. * * * The language is imperial and imperative, it is full of authority - Christ's authority. It is the revelation of his will in this vital point, and to us it is a law - a rule of conduct. The ministry must go; it must itinerate, or disobey Christ, incur his displeasure, and lose its rank and character. In a word, it must, as we say, be 'on the go.' Go ye into all the world: to Europe, to Africa, to America, and to the Islands of the sea. Leave your foot-prints on the sands of the frozen North, Trace out pathways in the flowery pampas of the balmy South. Seek the setting sun, the far West, the wild prairies and the still

wilder men that inhabit them. Search out the land of figs and dates; the land of vines and olives. Tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away. Go to those who water their steeds in the Rhine: to those who drink from the Seine, or those who bathe in the Nile and the Niger, the sacred Ganges, Indus, Brahmaputra, the Irawaddy. Go to the ends of the earth, for your success will be in the ration of your mobility." Grand words like these, from a great, godly heart like Walter Scott's, are enough. They swell the voice of authority to a volume that fills the listening ear of reverence. We can not, we will not hear the discordant croakings, which rise to jar upon its harmony. All along our pathway, these and other heroic men have led us, and the voice of one or two is yet cheering us on to the nobler prosecution of missions. Alexander Campbell, Barton W. Stone, Jno. T. Johnson and Walter Scott are gone, but some venerable heads, white with years and crowned with the glory of noble deeds, still adorn our assemblies. They prolong the labors of the age that is gone, and linger to witness how we carry it on into the age that succeeds. Fathers in Israel! we accept the trust you lay upon us, and will conduct it to triumph.

But another will say, What has all this to do with the question? What do I care for authority? These are venerated names, but their opinions were but the judgments of fallible men. To the law and to the testimony. We will abide by nothing short of that. Very well, friend. We were but attacking one of your own allies. Remember that. We consented to meet him with his own chosen weapons, but it was only that we might "kill him in his own humor." If you are willing to leave him to his fate, so am I. You say, "Your Missionary Society is not Scriptural" - and you mean by this, that there is no special express precept in the Scriptures commanding it. We concede this without a moment's hesitation. There is none; but what do you make of it? Is every thing which is not scriptural, therefore wrong? Is everything, for which there is no special precept in the Scriptures, therefore and necessarily unscriptural? Is it not evident that we use this expression, "not scriptural," in three widely different senses? We sometimes use it positively as equivalent to anti-scriptural, or literally forbidden; sometimes indefinitely in the sense of not positively and expressly commanded, - and yet again, inferentially to mean not in harmony with the spirit and tenor of Scripture. Now I need not tell the logician, that he must make his election in the beginning of the argument, which of these meanings he takes. We can not allow him to take one in one premise and another in another, to suit the emergencies of the case. Does he say that our Missionary Society is anti-Scriptural, that is, especially forbidden in the Scriptures? - then we challenge him to the proof. Show us the passage and demonstrate its applicability, and we yield the controversy at once. But it can not be done. There is no such Scripture. Does he say that it is not positively and expressly commanded; then we demand by what canon of interpretation does he make mere silence prohibitory? You reply, the canon which forbids anything as a rule of Christian faith or duty, for which there can not be expressly produced a "Thus saith the Lord," "either in express terms or by approved precedent." We like to treat a reasoner logically. He has a right to claim such treatment, and we violate no rule of courtesy, when

we extend it to him. We ask this objector, then, Whence came this canon? Does he find it in express terms in the Scriptures? He will not say so. Yet he makes it a rule of Christian duty, that is, a rule by which he regulates his conduct as a Christian. In adopting the canon with his restricted interpretation of it, he violates the canon. He is like the man who says - "I believe there is no faith;" declaring in the first clause, what he denies in the second! When I say, "I believe," I declare that "I have faith," and in the next breath, I deny that there is any "Faith." So our objector announces the law, "No rule without an express precept in the Scriptures," and yet fails to find any express precept in the Scriptures, which authorizes his declaration.

But some one will ask, Do you intend to discard this favorite canon of the Reformation? Is it possible, that a rule which has been an admitted criterion with us for so long, and has served us so well in so many contests with the traditions of sectarianism, is now to be set aside and declared to be erroneous? By no means. We adopt the rule with all our heart, and rely upon it, in good measure, in our argument in justification of our movement in the missionary organization. What we wish to do in the outset is, to strip the rule of the false interpretation that has been put upon it, by those that pervert it to the hindrance of the Gospel. Be it remembered, then, that we are indebted for this much cherished critical canon to the acute, logical, and scholarly mind of the much revered Thomas Campbell. It was first announced by him in the celebrated "Declaration and Address," which he issued in 1809. What did he mean by it? This we will best gather from the circumstances which led him to its adoption and the practical use which he made of it.

Be it noted, then, in the first place, that this Declaration and Address, though written by him, was sent forth by the united action of an association of "persons of different religious denominations" - and that they especially avowed that they "did not consider themselves a church, nor intend to assume the powers peculiar to such a society," but simply to institute a society of voluntary advocates of church Reformation, the sole object of which was to promote simple evangelical Christianity. It was called the "Christian Association of Washington."

In the second place, let it also be emphatically noted, that this association not only declared itself not to be a church, but organized itself by the appointment of a Standing Committee of twenty-one members, with a Secretary and Treasurer, to be chosen annually, whose duty should be to superintend the interests and transact the business of the Society. This Committee was invested with full powers to act and do, in the name and behalf of their constituents in carrying out the previous determinations of the Society, and, in case of any emergency, to call special meetings.

In the third place, it was a condition of membership, that each member should subscribe a certain specified sum according to ability, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, whilst it was also further provided, that "whatever the friends of the institution might please to contribute to aid in the support of ministers who might be sent

forth by the Society to preach at considerable distances, should be gratefully received and acknowledged as a donation to its funds."

Here, then, is an organization, avowedly not a Church, consisting of members by subscription, having an Executive Board, a Secretary and a Treasurer, sending out ministers to preach a pure Gospel, and receiving contributions to aid them, from any friends who might be generous enough to donate them. In fact, a Missionary Society organized to do, what no Missionary Society then in existence did, that is, to preach a pure gospel - to promote Church Reformation, and simple Evangelical Christianity.

Now it was this organization, which in the very act of forming itself, announced this canon! Did they mean to condemn themselves? Were they simpletons or hypocrites? Could they have meant or intended by the rule, what the flippant special pleaders, who are so fond of using it against us, employ it to prove? Surely not. Their organization was substantially similar to ours. It was, in fact, without the warrant of church authority, which, we shall show, underlies this Society - and therefore more exposed to the objections of our opponents than is this. In the face of such facts as these, is it not a gross perversion of the meaning and design of this canon, to use it to condemn this organization?

What, then was the intended scope and significance of the rule? It is sufficiently declared in the address itself. It was pointed creeds and confessions of faith:" against the assumptions of sectarianism, and the decrees of councils. It was intended to deny that these unauthorized ecclesiastic dictators had any right "to impose articles of faith," "terms of communion," or "rules for the constitution and management of the church, save what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles, either in express terms or by approved precedent." On this interpretation of the canon there is no division among us. It is only when half-learning, subsidized, we fear, in some cases, by the selfish spirit of covetousness, or the divisive schemes of local ambition, ingeniously attempts to pervert it to the hindrance of a free proclamation of the Gospel, that we find it necessary to recur to the lights of history in vindication of its original and legitmate meaning. Not only do the public acts of these pure and primitive fathers of the Reformation teach us how they understood this canon, but in express words they provide for the case which is now before us. They say, "With respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time and manner of performance, if such there be, no human authority has power to interfere in order to supply the deficiency by making laws for the church; nor can anything more be required of Christians in such cases, but only that they so observe these commands and ordinances as will evidently answer the declared and obvious end of their institution." Again "If any circumstantials indespensably necessary to the observance of Divine ordinances be not found upon the pages of express revelation, such and such only as are absolutely necessary for this purpose, should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention or division in the church.

We need ask no pardon for dwelling so fully on this point, because it is one of the fundamental principles of our movement, and many are departing from primitive ground, by a failure properly to understand it. It is upon this fundamental principle, thus limited and applied, that we at the same time oppose all ecclesiastical legislation, and yet form ourselves into a Missionary Society; that we deny the right of councils to impose upon us articles of faith, and yet voluntarily impose upon ourselves an evangelical alliance for preaching the gospel in all the world and to every creature; that we demand a "Thus saith the Lord in express precept or by approved precedent," for every feature in our church constitution and management, that we impose as of divine obligation; - and yet in circumstantials, necessary to carry out the divine commands, which are, nevertheless, not prescribed in the Scriptures, we fall back upon the combined wisdom and piety of the church, and adopt by general consent, a human expedient. We repudiate conventions for the formation of creeds, and yet form societies for the translation, publication and circulation of the Bible. We allow no man, nor organization of men, to dictate to us a constitution of a church, and yet we consult architects and employ mechanics to build us a house to worship in. We refuse all human legislation in determining the laws of church discipline and the terms of communion, and yet we fix the times of our meetings arrange the order of proceeding and adopt a form of dismissing from and receiving into our fellowship, the recognized disciples of our Lord.

Let it not be said, then, that the disciples of Christ are to take the silence of Scripture on a given subject as a positive rule of prohibition against all freedom of action or obligation of duty. No rule could be more productive of mischief than this. That large freedom of thought and action, and that resistless spontaneity of benevolence, which make a Christian a living power for good, wherever he goes, would be cramped and stifled by so narrow a principle, till Christianity would become a timid and cringing thing of forms, and afraid to expand itself in free and God-like charities, lest it might startle some slumbering knight of silence into crying, "Beware - beware - the thing is not spoken of in Scripture. There is no express precept or approved precedent for it in the word of God. Beware, for according to our canon, you may not do it." How different is the exhortation of the great Apostle to the Gentiles: - "Finally, brethren, whatever things are true whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, - if there be any virtue and if there be any praise, think on these things." (Phil. iv:8).

Still we may be asked, is it not wrong to do that which is inferentially unscriptural, - that is, contrary to the manifest tenor and spirit of the Scriptures? Certainly, I think so, and this brings us to examine the reasonableness of the opposition which has been raised against us from this position. Is the organization of the American Christian Missionary Society contrary to the spirit and tenor of the Scriptures? It is sometimes affirmed to be so upon the charge, that it is an organization, extra of and different from the church, for the purpose of doing that which it is the special and exclusive prerogative of the church to do. To weigh this objection fairly it will be necessary to clear away

a manifest obscurity which is thrown upon it by the ambiguous and confused sense in which the word church is used. The original word ekklesia means simply an assembly, whether organized or not, called together for any purpose, whether profane or sacred. It is used in this sense in the 19th chapter of Acts, where it is translated in the Common Version, by our word"assembly". In Acts vii: 38, it is used to denote the children of Israel, as the organized people of God in the wilderness. - "This is he that was in the church in the wilderness! Sometimes it is used in reference to a single family, and such Christians as might meet with them in their own private house for the purpose of worship. "Greet the church," says Paul, "which is in the house of Aquilla and Priscilla." (Rom.xvi:5). So likewise, the church in the house of Nymphas.(Col. iv:15). And again, "The church in the house of Philemon."(Phil. 2). Very commonly it means a congregation of disciples meeting in a particular place, organized as the worshipers of Christ, with elders and deacons to order and manage its affairs, and provide for its edification; - specifically. To rule; to take heed of the flock; to watch against heretics; to feed the church; to teach the disciples; to labor in word and doctrine; to confute the gainsayers; to exhort; to be conspicuous for hospitality, and to lay on hands in ordination. Examples of this use of the word are so frequent that we scarcely need cite particular cases. Sometimes the word is made to embrace all the disciples of Christ in a given district or province, as the church of the Thessalonians. (1 Thess. i:1.) Again it is limited to the representative officers, as (Matt. xviii:17). And frequently the Scriptures generalize the term to its widest comprehension and employ it for the universal body of professing Christians, who in every age, living or dead, and throughout the whole earth, hold Christ as the head. "And he, Christ, is the head of the body, the church."(Col. i:18). "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. v:23.) Paul delights in the conception of this grand unity. The ecclesia pressa or militans, and ecclesia triumphans, the church militant, and the church triumphant, are to him one. He saw the whole body under the one glorious head, - "God having made known to him and to us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him; (Eph. i: 9, 10: so that we have not come to a mount that is touched, and burning with fire, nor to blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of fearful words; but we have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the myriads of angels, - to the general assembly and church of the firstborn, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect: and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaks better than Abel." (Heb. xii: 18 - 24). This is the glorious prerogative, the heaven descended birthright of every citizen of this kingdom of reconciliation, and the inumerable brotherhood that no man can number, who have all made themselves white in the blood of the Lamb.

We fear that this large conception of the Church Universal is too little realized by many Christians of the present day. Their ideas of the church, and of the responsibilities and work of the church, circle too much within the limits of a single

congregation. The kingdom of God is scarcely recognized as commensurate with the people of God, and the sphere of its co-operative as well as of its free individual effort, as being as wide as the Commission - "Go ye into all the world and preach the gospel to every creature." There were Christians before there was an organized church. We do not become Christians by being organized into a congregation, with elders and deacons. We may be disciples and members of the body of Christ, and even called a church before we are organized with the Scriptural officers whom I have named. Paul and Barnabas are said to have "ordained them elders in every church, (Acts xiv: 23) ; that is, in every congregation of Christians that they found in the cities which they visited, in the mission on which they were sent by the church at Antioch. The disciples of Christ will talk together about him as they walk by the way, and they will come together by the divine attraction of the Head even where there are no Elders to regulate them; and on the other hand, "where even two or three are met together in the name of Christ, there will he be in the midst of them."

The church, in the sense of a local organization, with Elders and Deacons, is designed to develop and perfect the Christian character - to nourish and train the disciples of Christ for the edification of the body in love, that it may grow up into Him in all things which is the Head. It is more for the necessities and enjoyment of its own life, than for the conversion of the world. It is designed to give organic strength and permanence to the body of the disciples. It stands to the wider public operations of the Church Universal, as the agricultural class in political States does to the mercantile and commercial. "As the landed order is the guardian and depository of the permanence of the realm," so local church organizations plant and maintain the fulcrum of the mighty lever of Christianity. And as the progression, the improvement and general expansion of the country are promoted more directly by the mercantile and commercial class, sustained however by the firm and fixed permanence of the agricultural class, so the expansion and universal diffusion of Christianity is the co-operative work of the free, restless and proselyting spirit of the universal Christian heart, fostered and stimulated and sustained in its wide discussions into the unsubdued realms of the kingdom of darkness, by the fixed and supporting power of the local churches. Thus the progressing power of the church universal is in its liberty - in its wide privilege and duty of going and preaching. In its sense of universal brotherhood under Christ, and obligation of divine charity toward all men, it breaks over the bounds of local organizations, and feels out with heart of fellowship for every child of God, and throws its arms of mercy around every wandering alien that is yet a stranger to the covenant of promise. These local organizations are means to ends, but not the only means, nor equally designed for all ends. As they do not comprehend the full idea of the church universal, so they can not individually do its work. They stand to the kingdom of God somewhat as the States of the American Union do to the United States. There are spheres of duty, into which they can not expand themselves without co-operation; but these duties belong to the Christian because he is a disciple of Christ, not because he is a member of a local organization. They would be equally binding upon him, if he were not united to a local church. As the local organization does not originate this obligation, neither can it release the Christian from its discharge.

The duty is not to the church, but to the head of the church, by whom also it is commanded.

It will be asked, Has this church Universal the right to convene in whole or in part and make laws for the government of the disciples? Such questions are the merest crudities of impulsive and over-critical minds. No church - universal or particular - has any right to make any laws for the government of God's people. He is the only lawgiver, speaking either in person or through the inspiration of the Holy Spirit. All we have to do, is to discharge our duty. It is his to command, ours to obey. If we are commanded to go, and no definite way is marked out, we must rise up and find a way - if necessary, cut a way - for, GO we must. What think you Paul would say to the Christian minister, whom he might find loitering by the way, and refusing to go, because he could not make it quite clear that there was an "express precept or approved precedent" on the subject? Halting in his mind lest it might be wrong to take passage on a steamboat, or a seat in a railroad car, because, forsooth, there was no approved precedent in the Scriptures, except for sailing vessels, taking it a-foot, or on the back of an ass!

The kingdom of God is primarily in the heart. The power of the Christian life within precedes its active expression without. This power of the kingdom in the heart acts through the organizations which it finds, or without them, according to circumstances. Paul generally goes forth in the freedom of his commission as an Apostle; but once we find him taking orders, with Barnabas, from the church at Antioch. His example is instructive. It shows us at ouce the government of a particular church, and the freedom of a citizen of the Universal Kingdom. They are but parts of a mighty system, for the conversion and sanctification of a world lying under the Wicked One. What a local church can not, by herself, do toward this work, but which, nevertheless, is laid upon the church Universal, as a duty that may not be neglected, she must enter into co-operation to perform. And if the local churches, as organizations, can not or will not do it, then the individual member, in his freedom as a citizen of the Kingdom, and under his own conscientious conviction of duty toward the great head of the church must push out the power that has been given him in search of other channels and co-operations, so that by some means at least the Gospel may be preached. The co-operation of churches, as such, is a favorite scheme with some of our most excellent brethren. They are willing to have Missionary work carried on in this way, but not by a Missionary Society. If one church is not able to send out a Missionary, two or three may unite and do it. Now what is the difference? The objection to the Missionary Society is, that it has a President, and Executive Board, a Secretary and a Treasurer, and life-directorships, life-memberships, etc., upon a money basis. It is not such an organization as a church. But practically, how does this system of church co-operation proceed. Suppose twelve churches agree to cooperate. They will be spread over a large district. They can not convene on all requisite occasions in a mass meeting. If they did, such a meeting would at once merge the idea of independent church action into that of a general brotherhood. You say the Elders must go. But by what authority? There is no thus saith the Lord for it - no approved precedent. Certainly this is not specified in their prescribed duties. But if it be conceded that they ought to go, another question arises, Shall all go? or only

a part or one from each Eldership? Again, who shall choose this one? Shall the other elder do it? Where, again we ask, is there express precept or approved precedent for this? And if the members choose, does not the choice go as a messenger of the church simply, and not as an Elder? When they have come together, and a question of difference arises, how shall it be decided? By vote. But how shall they vote? By churches, - upon the basis of relative numerical strength, or that of the money contributed? Do the Scriptures prescribe the rule in the case? We can not say so. The only precedents we have in the Scriptures seem to favor the selection and appointment of special messengers, for all co operative work among the disciples. Thus Paul and Barnabas were specially separated; the charity of the church at Corinth was sent by a chosen messenger; and when questions concerning circumcision troubled the church at Antioch, Paul and Barnabas and certain other of them, were sent up to Jerusalem about it. When the decision was made, it pleased the apostles and elders, with the whole church, to send chosenmen of their own company to Antioch, with Paul and Barnabas, to bear their letter. The men they sent were chief men, but as in all the other cases, not Elders. The idea of church co-operation through a convention of Elders, as such, has, then no express precedent for it in the Scriptures, and as a scheme, rests upon the same footing of human expediency, that this Missionary Society does.

For this Society was formed by the churches. Its constitution was adopted by delegates from the churches, and its officers determined and elected by them. The convention which met Oct. 24th, 1849, in this city, was called a "Convention of Christian Churches." More than one hundred and fifty messengers were sent up, by nearly as many churches. The first resolution they passed, was an expression of their confidence in the step they were about to take. They resolved that the Missionary Society "as a means to concentrate and dispense the wealth and benevolence of the brethren of this Reformation in an effort to convert the world, is both scriptural and expedient." Such as the Society is, the churches made it. As an organization, it is an expedient, embodying the delegated wisdom of the churches which formed it; it pretends to nothing higher. As a means, it is deemed to be in harmony with the spirit and tenor of the Scriptures, and wisely adapted to carry out one of the grandest enterprises ever undertaken by God or man - the salvation of a lost and ruined world. If it has faults, they are neither anti-scriptural nor irremediable. They are faults of judgment, as to what is wise in adapting the means to the end. Membership is madeto depend upon the money basis, because the raising of money is the very first object of the organization. The churches that refused to send money to help the suffering saints at Jerusalem, had no voice in selecting the messenger that bore it, nor in determining what should be done with it. And what honorable Christian man could claim to control by his voice, benevolence to which he had contributed nothing? Does any Chrissian brother desire to have a voice in determining the direction in which our missionary laborers shall go? He can do so by first putting his hands into his pocket and contributing the means by which alone we can send him. If he demands to say with us, where he shall go, we demand that he shall provide with us, the means by which he shall go. The terms of this co-operation are made so low, that none need be precluded. One dollar makes a member, and the constitution makes

no difference in the vote of a member who pays only one dollar, and that of a life-Director who pays one hundred dollars, or one thousand dollars. Who then can fairly object to the Society on this ground! The obligation of its formation is one: - "Go ye into all the world and preach the gospel to every creature"; the means by which this may be successfully done, is money. The essential thing in all is money. The practical method of raising this is, the criterion of the Society. This is the practical concern of all our wisdom. This organization does not create any new duty. It only proposes to carry out one already resting upon us. It is a Society, in fact, for raising money. How absurd then to object to it on this ground, and yet claim to be a friend to missions! If the Society were a money aristocracy, giving peculiar privileges to the rich, or to those who give much money, then there might be some plausibility in these cavils. But who can make this charge? One dollar a year gives as much power of voting as one million, and the real influence of any member in our deliberations is in the wisdom of his counsels, and not in the magnitude of his gift. The money that was given for the relief of the poor saints at Jerusalem, was raised by the solicitations of Paul. It was not a primary impulse of the churches. He asked for it - from place to place - and the contributions made to him for his own support were the fruit of the liberality of the Christians in whole provinces. The personal aid afforded him, was often the free personal impulse of noble individuals acting without concert, and independently of all church control. And thus, we raise money. We send out a solicitor - we ask churches, we ask individual members. Our field of labor is the world, and our harvest is wherever there is a generous Christian heart, in whom we can excite the divine impulse to give.

Remembering then that the great object of our Society, as an organization, is to raise money for preaching the gospel; why should we think of abolishing the plan of life-directorships, life-memberships, etc.? These are mere names for certain classes of contracts. They give no power but that of superior benevolence - and no honor but that which virtuous deeds, will always attract. They violate no Christian principle or precept. They are simply promises to pay, in installments so much to this glorious work. Their advantages as a system, are many; chiefly, it is a successful way of raising money - proved to be so by the experience, we may say, of ages; - it establishes a basis of operations that is permanent and reliable. We have always pledges in advance, that stand like so much fixed capital to warrant us in laying out our year's work with wisdom, and entering upon it with confidence, and it economizes labor. If I can get a man to promise me twenty dollars a year for five years by visiting him once, it is surely better than to visit him periodically for five years in succession! But our time does not allow us to pursue these practical views of our system further. It is a duty, not a pleasure, thus to defend our work from attacks made by those of our own household. A few words will suffice for those who love missions - many words, for those who do not, were an idle waste of our energies.

What shall we say then. Shall we not go forward? Let us review the ground we have come over and correcting the errors into which we have fallen, and supplying the defects which we have discovered, let us make this anniversary a new era in the life of our Society. We want efficient officers. An active, business, managing, energetic President, - a big,bold, pushing man, who will feel that financial failure is a disgrace - a man who knows the brotherhood, and can command their confidence - whose head is as large as his work, and whose heart is as warm as the benevolence it represents, - a heart to feel for such a head, and a head to plan for such a heart. Instead of one Corresponding Secretary, we want many solicitating agents. Instead of an Executive board who will meet once a month to hear reports of nothing, we want an energetic, earnest, co operating body, under a living present President head, to devise, plan, and enforce the execution of measures, and thus compel success. In short, we want officers - President, Executive Board, Secretary, Treasurer, etc., who feel that a great people have entrusted to them the business control of their own private business, if they do not make it success - a disgrace, to be published in the newspapers, like bankruptcy, if they meet not the confidence reposed in them. Andrew Jackson once said, when his counsellors were halting for a plan, and fearing to advance lest their plan might not prove a good one, - this wonderful man of action said - "Stand not on the plan - let me advance - give me any plan - even a bad one, and I will make it succeed." This is the spirit that this Society now needs, and this the temper of the men, President and Board, whom we ought to appoint to represent us. With this understanding let them accept the appointment, or let them decline, not the honor, but the responsibility. Let us say to them, "The business of this Society is a most definite work. It is to raise in the next twelve months $50.000. We lay upon you the responsibility of raising it. Will you accept it? If you say yes, we shall expect you to do it." Let us banish this idea of honorary office at once, - and make office and responsibility synonyms. - Let no man say, "I have the honor to be President of the A. C. M. S., the American, Christian Missionary Society, but let him rather say, I am responsible for the success of this greatest work of the people of God in all these United States of American - and let all the rest of his fellow-servants cry amen, and then we may hope to succeed. Who among us will look at this great change of this great people, and in the love and in the fear of God, say, "Give it to us. We will accept and do it." Show us the men and let us give the work to them, and God will crown it with his blessing.

We want the prayers - the daily prayers of all God's people for the success of this work. God knows we are not in earnest, when we cease to pray for his blessing upon our labors. Purse service is very little better than lip service, if it spring not from an earnest heart. God will regard your money like your prayers, but as abomination, if the heart be not given with the cash. - Earnest prayer makes a prosperous gift. Money pays expenses, plants, waters; but prayer produces the increase. Money moves men - prayer moves the Spirit of God. Will the brethren remember this, and pray for the success of our Society.

We want more Unity. Congregationalism does not express the unity of the church. Congregationalism does not comprehend the full idea of the church, and can not, in its isolated action, accomplish the full mission of the church. Congregationalism does not reveal to the heart the grand and glorious nature and power of the Church Universal. It must go forth from its isolation, into the wide fellowship of national reunions; it must come out from the synagogue, and go up to the temple - it must leave the cantons and join the procession that is majestically sweeping by for the city of the King. Congregationalism all over the land, is like the sweet fresh fountains, that spring forth from rock and crevice, and spot the earth with verdure and beauty; - but the fountains well up and flow over and murmur for the sea. They run for a little while alone, and adorn with happy life, and sweeten with more than angelic music, the humble valleys through which they pass, but soon, as if moved by some divine instinct or sympathy of attraction, they begin to flow together, first a rill - then a rivulet - anon a river - swollen into glorious unity and surging with majestic swell, onward to the call of the eternal ocean. The rill is sparkling and bright - the rivulet fresh and strong - but the river is the voice of many torrents - all gathering and concentrating and moving to swell the music and the might of the shoreless sea. It is meetings like these that give us this mighty sense of our unity, and inspires us with the true grandure of our mission as the church of the living God. It is here that we are made to feel that we are members of the cougregation, the innumerable congregation of the first-born, whose names are enrolled in heaven. Let us swell the gatherings then, from year to year, - put our hearts closer to the great heart of the Church Universal, and bring them to beat more and more in unison with the will and the word of the King eternal, immortal and invisible, to whom be honor and glory forever. (1 Tim. i: 17.)